Il Putaniſmo Di Roma,

Or the Hiſtory of the

WHORES

And Whoredom of the

Popes, Cardinals

And Clergy of

ROME.

Diſcovered by a Conclave of Ladies convened for the Election of a new Pope.

Written in Italian *by the Author of* Cardinaliſmo *and* Nepotiſmo.

And now made Engliſh by *I. D.* Eſq;

London, Printed, 1670.

The *Author* to those that are curious.

WRiting in this age is nothing else but an itching of the hand, whilst they write with so much liberty, that we must absolutely believe the Intellect hath no share in the manual operation. Besides tis believ'd, though that the hand oppoſeth the pen with so great silence and secrecy, that the judgment is also excluded from reading; for many things would be omitted in writing, if the judgment and not the hand did manage the affair. If writing were an incurable French diseaſe, the world in a short time would be depriv'd of Writers, if I deceive not my self; but I fear I am deceiv'd, for to be real, the Art of Writing at preſent is a deviliſh diſtemper, and yet not feared; how then can a venereal diſtemper be dreaded, if the Devil himself cannot terrifie Writers?

As for my own particular, I never had an inclination to write for others, judging it better to let others write for me, but seeing so great a Vorago of Manuscripts scattered abroad in every corner of Rome, *it did so rouse my fan-*

To the Reader.

hat I could do no leſs, but enter the Liſt the reſt; yet before I took my pen in hand, very ſeriouſly conſider'd of the ſubject; and thought with my ſelf, that in a time when the Chair was vacant, it behooved me to write with liberty concerning the publick ſcandal of thoſe vices which at other times walk mask't in Rome. I had a deſire by all means to be in the Conclave, that in a place of ſuch clamour, I might find out a worthy ſubject to immortalize my name at my firſt appearing in Print: And whilſt I communicated this my thought to a friend of mine, whom I did very much eſteem, his She-confident, who was then preſent, did adviſe, or to ſpeak more properly command me (becauſe that Curtezans bear the ſway at Rome) to undertake a deſcription of the General Conclave, which the Court-Ladies of pleaſure had taken up a reſolution to create in order to the finding out of a ſubject concerning the Election of a Pope that might be better ſuited to their intereſt. I did not diſreliſh the ſentiment of this good Lady, who though ſhe ſaid it only in raillery, did nevertheleſs in good earneſt leave a great impreſſion upon my ſpirit: Inſomuch as that very evening I undertook the work, and in a ſhort time finiſhed it ſo, as it is now preſented to you. Read it then, not as mine, but the work of

thoſe

those excellent, or if you please curious Wits, that depriv'd me of it, before I had time to peruse it; telling me that I must publish it to enrich the more abstruse studies of those spirits that are scrupulous. In truth my intention was to print it, but in time, knowing very well, that in Rancounters of this nature, it is convenient to proceed with deliberation; but my good Friends made me this reply, that it was not now the custom to be slow in printing, since all persons are as nimble at the Press, as those that slide upon the Ice. In fine, all that I could obtain was one moment to write thee Reader, these two lines by way of Apology, and to give thee to understand, that I study thy satisfaction.

A. D. A. S.

To the Reader.

Il Puttaniſmo di Roma,

OR

The Whoredome of *Rome*.

THe diſtreſſed and miſerable City of *Rome* did not only live under a grievous and pitiful, but cruel and horrible ſervitude, as was prepar'd for her to undergo for the future, and had ſo compoſ'd her mind to the patient enduring of her diſgraces, that ſhe ſeem'd to be cloath'd with conſtancy, and to emulate thoſe that are Hydropical: When as fortune, who had obſtinately reſolv'd to perſecute her, envying her undauntedneſs, as if it were the undoubted reproach of the decay of her ſtrength, and the other virtues, did, by other inventions as ingenious as tyrannical, procure means to ſhake her out of that peaceable condition, by the feigned apparition of a ſuddain blaze of probability, that there was ſome hope of her deliverance from ſuch perplexities and penal

torments, by bringing her to ſuſpect (as is now notorious) the life of *Alexander* the Seventh to be of no continuance, upon whoſe death the abſtract of her greateſt felicity, and redreſs in and by all things, depends: But ſince among the individual perſons who chiefly conſtitute the ſaid City, the Ladies retain the moſt conſiderable place, and conſpicuous number; whoſe ſeed is more fertile then the graſs that grows in the field; theſe perſons ſeeing themſelves generally ill-treated and deluded by this ſo ſtrange, unlawful and horrid Popeſhip, from which they never can, could, or ever may expect from the future, as long as ever it continues, any advantage or ſucceſs imaginable, but rather fear unexpected ruine and deſtruction: Becauſe the Seneſes have by a certain quality of nature, or natural inſtinct ſo abſolute and implacable an antipathy againſt the female ſex, that it ſeems almoſt impoſſible there ſhould ever be expected a reconciliation or agreement between them.

It is reported by ſome Hiſtorians, that this took beginning ever ſince ſome Eaſtern Merchants, *anno* 200 of the creation of the world, did by the way of *Ligorne* import and tranſport ſome contagious Commodi-

ties

ties that came from those Provinces; where the people have such an aversion for the female sex, that rather then they will perform their duty to them, will assume so much boldness as to affront even the Angelical Guests of *Lot* himself. Wherefore the modern infirmity of this new Pontificature is not easily known at *Rome*, which the Patriarchess of the Brothel house hath with so solicitous and exact diligence discovered to be exercised various wayes, to be urged in divers businesses, and so propounded in several discourses, to see if by any means possible the Succession of the new elected Pope may be made in some Creature of theirs, or at least in some Subject which they know by the natural inclination of his genius, or experience of his proceedings, to adhere and be devoted to their party, and in whom they might safely confide, without fear of being betray'd.

This advice succeeded the 10th of *August*, *anno* 1666. at which time the season of the year being then found sufficiently suited and proportion'd to whoorish actions, and chiefly by reason of the great leasure that is before that time in the months of *June* and *July*, which precede it; in which they themselves grant the Students

in Physique a vacancy from labor, and only reserve themselves to read them some small Lecture by way of diversion concerning the *contrarium Jesuiticum in libro Posteriorum*. Wherefore the major part of these Women, the better to allure the Scholars, and those that follow their natural Doctrine, did retire themselves towards the near neighbouring Towns, and the most pleasant and suburbian places; for in things of this nature, being upheld by the benefit of the winds, those nauseating matters which accompany their conceits less agreeable, or troublesome to the genius of those that set them on, would cease. Wherefore seeing that loss of time in such a juncture of affairs, is an absolute prejudice to their interests, and that their not being all unanimous in the agreement of their Votes, and abetting an inclusive or exclusive sentence against the Medicean Florentine Faction, so great an enemy to them, and that of *Siena*, of whom *Chigi*, was the head, their last Exterminator, were to bring them a second time under their former disparagements.

Whereupon at Madam *Angela Salas*, the most serene Seniores of the Brothel-house, with her flying squadron *Diana Velletrana*, *Anna Felice a san Marco*, and *Bernardina*

alla Longara, they came to this resolution to advertise the venerable *Cicia della Struzzo* by an Express. who was departed with *Nina* by the way of *Frascati*, that she should immediatly come upon the place, and be ready to negotiate, and agree to the inclusion of Cardinal *Spada*, called *Santa Susanna*, who being formerly disgusted with all the other *Lucheses* his Countrey-men, and adherents to *Barbarinos* party, because he was his friend, and had for love of them abandoned altogether the *Toscan* temper, with some hazzard of being in trouble, he had so certainly secur'd their fidelity, that there was no doubt at all but he would return them a perfect contribution of love and affection, and withall give an account to the House of *Chigi* of all the insolencies and grievances offered to their female sex, and to oblige him to satisfie them for all the damages and interests suffered for the spaceof 12 years under the Papacy, by introducing the practice of *Sodomie*, by reason whereof their Trade was utterly destroy'd, to the great prejudice of humane propagation.

In so much as *Nina Barcarola*, who understood very well how great advantages might accrew to her by the failing of the

Celsi; She having the will of *Ravizza* at command, her obliged ſervant for theſe twenty years, and wherewith ſhe was alſo aſſured to incline the affection of the ſaid *Celsi* to any promotion of hers; ſhe did earneſtly endeavour by Language and Preſents to gain him the Votes of them all, and in in particular of *Minima Pandolfina*, *Nina delle Cannaie*, and of *Mary Vitteria delle Maſſe*, aſſuring them that if they were not wanting in their due fidelity to concur at her inſtance in the advancement of this perſon, they ſhould be prodigiouſly rewarded for their pains and affection.

On the other hand the party of Ladies, who being intereſſed in their own advantage, take no farther care for the publick good, but only for themſelves; every particular perſon among them did ſtrongly endeavour to engage in diſcourſe about their *Inamoratos*, and did abſolutely oppoſe the pretenſes of the Whores: whereupon alledging a thouſand defects againſt *Celsi* and *Spada*, they did pretend that theſe ſhould be totally excluded as Counterfeits of little credit, and no indifferency as much with the male as the female ſex; or to ſpeak more properly, for their applying themſelves to both, proteſting that certain notice

tice was given, that withal they seem'd willing to contradict their own satisfaction, and apply themselves to the wicked praysses of the *Chief*, yet one of them was her Creature, which was *Celsi*, and by consequence suspected to joyn in his Election, and therefore it was done before the famous *Erratica*, with the nomination of *Azzolino* or *Maldacchino*, the pretended to be approved by all the rest for two reasons, First, because they being such persons, it was expedient in point of policy that the choice should light upon some youthful person, to the end that the length of a good Popes Reign might give some recompence for the sufferings of the disastrous and villainous Government of the precedent Bishop of *Rome*.

The Duches *Mattei*, who was not willing to lose her satisfaction and advantage altogether, out of respect and civility did oppose her self, saying, that as to the exclusion of *Celsi* and of *St. Susan*, it was extraordinary well done, but as to the inclusion of *Azzolino* or *Maldacchino*, she could neither afford her approbation nor commendation thereunto, because these two persons being at present cast down low enough in every place, you would put

them in a condition, in the ſpace of few years to ſcandalize all the Ladies that ever were, and for that reaſon it was not well nor advantagiouſly done in them to hazzard it, having nothing hereafter to rely upon between the hopes and new fears of being deluded, and to meet with the greateſt difficulties, from whom they expected immediat aſſiſtance and happineſs: and that it was moſt credibly related to her, that *Maldacchino* had a good ſhare of the French Pox by exchange; and if that as yet the fruits was not maturated, however the Thirds were moſt miſchievous; and therefore there is a neceſſity that we ſhould move ſlowly in this buſineſs, that we may not be the occaſion of ſo much detriment to the univerſality of the female World, and grieve their conſciences. Whence it appears to me very expedient to beſeech *Erratica*, that ſhe would be pleaſ'd to give her concurrent vote for *Benelli*; who, beſides his being an aged Subject and a Relation, he was known to be of good repute, ſo that he might upon ſome rational grounds pretend to this ſupreme Dignity. Beſides he hath given many proofs of his perſon in *Spain*, where no misfortune hapned to him, nor was ever obſerv

obſerv'd to deviate from the affection conceived by him of this Sex, notwithſtanding that he had a rough and hairy countenance, which was the true reaſon that any perſon was compatible, who receiving no farther information, would have ſworn him to bea moſt cruel Pentapolitan.

Then *Adrianella* anſwered, your Excellency by this way of reaſoning concludes on my ſide, becauſe theſe and many nobler qualifications do concur in Cardinal *Roſpigliosi* my friend, an expert man, well ſkil'd in the trade, facetious in converſation, of a quick wit, ingenious in his matter, and very free to acknowledge the ſervices and the affection of thoſe that moſt reſpect him; beſides his having bin in *Spain*, and giving far greater teſtimonies than *Boneli*, worthy a ſerious reflection; therefore that I being moved with theſe conſiderations do not condeſcend to their deſires, I beg their pardon, becauſe I have a great deal of reaſon to ſerve this perſon more then any other whatſoever.

Soft a little, my Lady *Adrianella* (replied the Princeſs of *Roſſano*) and the Lord Cardinal *Odelſcalchi*, what injury hath he done you? you know that we always wiſh'd you well, and that my advantage hath ever been

for

for your good: This Cardinal hath deserved well of our House, and is a person that deserves good will; and that which is of greatest importance, he will do nothing to displease me, therefore he is worthy of esteem.

I beg your Excellencies pardon (*Adrianella* return'd) because this is awry-neck't fellow, a mumbler of *Pater nosters*, that minds not the Ladies; and if by chance he meets one in the Street, he crosseth himself, as if he spied the Devil; and farther, Lady, let it suffice, that he is a counterfeit Saint. Your Excellency is not ignorant of the Proverb, *A Butchers dog and Company-keepers never avoid, avoid.*

O, sigh, sigh, I know he is a man of desert, and we can meet with no other, said *Rossana*.

Adrianella replied again, if your Excellency should talk till to morrow morning, I should never be able to understand that it were the part of a judicious person to confide in this Pope, who is a Blessing-monger, and hath one fault, that he never looks one in the face; he is so obstinate, that all the Tortures of *Ripetta* would not at all move him, although he himself be a *Milanese*.

Well

Well Sister, I see there is no discoursing with you; but you wil be passionate (replied the Princess.)

With these and the like confusions were things managed for the ensuing Election; so that they seem'd to be in such a hurry, that without a long Session of the Conclave, they could not finish the business of the Election as they had design'd, if the death of *Alexander* should happen, which is much desir'd.

Wherefore perceiving on the 22th day that their voices and hopes did increase, by a certain new accident, which, according to report, hapned to them, they newly awaked out of that sleep in which they had lien these two dayes without any proceedings; every one of them did hold out stoutly for the persons insisted upon: and were by order from the Soveraignness of the Ladies, and *Angela* only on the behalf of the Whores, made to understand, That they should all meet at the *Vascbette*, the place appointed for the Conclave, that they might there make an Assembly, and discourse about the ensuing Election, before they did conclude; that they might with more ease and less disturbance among them understand the difficulties

ties, which it seems were now risen up among them, and that it was known that they had with publick damage and discommodity, commonly publish't the effecting of their desires by what they said, contrary to the publick good.

Wherefore this summons seeming very proper and convenient, there was not so much as one person that did seem averse to so honorable an undertaking: so that on the 22*th.* day in the place appointed of the *Vaschette* near the house of *Maria Teresa*, one of the Whores of this Company, *ad sonum Tubi*, (a certain person *John Baptista Gronata* Townclark and Spy to *Don Mario in Borgo* waited as Bailiff.) The Whores made their solemn Entrance, *viz. Angela Sala* the *Seniores*, *Nina Barcarola*, *Cecca dello Struzzo*, *Brigida della Bufola*, *Anna* the happy, *Maria Vittoria*, *Diana Velletrana*, *Chita delle Portiere*, *Margherita* of *Florence*, *Minima Pandalfina*, *Nina Cucchierina*, *Nina delle Caniere*, *Cecca* of *Florence*, *Niuccia Belluccia del Pancasereccio*, *Nina Faccendona*, *Momma Velletrana*, *Laura* of *Ferrara*, *Laura Massa* with the whole Sisterhood, *Giovanna a Santa Maria in via*, and *Angela Dezza* of *Caraffone*, 24 persons in all, invested with prudence and authority over the Bawdy Houses. Then

There came many factious persons, who took part with these same Ladies, as Assistants and Coadjutors in this so great a work; so that there arose a most extravagant confusion and contest at the door; insomuch that coming to blows for their places, they bang'd one another so handsomly, that in the conclusion many of them were strangely and dangerously hurt. The Canon Regular *Scotti*, who to serve *Ravizza* went to wait on *Barcarola*, was so wel-favour'dly beaten in this skirmish, that he is still much pain'd in the arms and knees, so that he cannot stir out in foul weather.

The Abbat *Pizzisio* quite lost his nose, so that he was forc'd to get him a Taliacotian one.

The Lord Cardinal *Aquaviva*, who would court *Minima Pandolfina* for the interest of *Azzolino*, did so wrench his back in the conflict, that he hath such an imperfection, as by degrees will turn to the Kunning of the reins.

My Lord *Cesarini*, and the Popes two Chancellors, who endeavour'd to make friends to keep in their office, were shrewdly thrash'd; one of them receiv'd a back-blow upon his Privy-members, and the other such a blow in his groin, which swell'd

So

so grievously, that it will be many months in cure.

But my Lord *Altemps* they say receiv'd the greatest prejudice of them all, who fell backward on the floor so unhappily, that he brake his head in the fall, and receiv'd the same hurt in the groin as the Chancellor had, by a blow in his fore-parts: so that the accidents in themselves were very sad and unexpected.

The She-Conclavists were hereupon at peace, and whilst they were complementing one another, the Ladies came to them; who, neither upon one consideration nor other, more than out of policy, daily practised; laying aside all manner of thoughts whatsoever, concerning the inequality and disrepute of these Curtezans, approached the door in a most scornful and unaccustom'd way: and having made all the Curtezans silly Gallants stand aside, they passing them by, went up of their own accord, and so mixed themselves with the Whores, the men following them.

It seem'd to some of the men, that this union of Ladies and Whores, was a very unequal mixture; so that without thinking of it, some of them began to discourse very freely of that business: and making some

reflection upon *Erratica*, and guessing pretty nearly what might be the cause of it, did very much press to know the true reason that obliged Her to give this occasion of admiration. Wherefore She giving them to understand, That this was occasion'd by reason of the infrequency of such Meetings: She order'd with a nod, that those that were assembled should come to Her, and that they should leave off their complements at present, and make use of them another time, delivering Herself as followeth:

THe deplorable condition into which the perfidiousneſs and obſtinate averſion of the Seneſes to Ladies, who to this day ſtill reign, hath involv'd us; is a thing ſo apparent and publick: that it ſeems to no purpoſe, and diſſonant to reaſon, ſo much as to doubt that it is not very notorious to you: Since that we have daily ſeen for theſe Twelve years and better hitherto, that the Popes Antichambers are fill'd with the youths of the Family of the Chigi, *who to our diſgrace triumph in that grandeur, which we heretofore ſhould have poſſeſſed, and now being wanderers and baniſh'd thence, we earneſtly ſeek after; which might eaſily perſwade you to believe, that we have had a great deal of violence offer'd us, for which*

we must seek out redress, because herein not only our disparagement, but our prejudice is equal: so that it seems your admiration deserves no excuse, since that being inform'd of the urgency of the business, and the necessity of the case, that you should admire at it, is strange, being this very day constrain'd, though to your detriment, to convene and agree with other persons, though inferiour to you in condition, mean in quality, of a strange fortune, and infamous by profession, so much the more, that the countenancing some actions, though unusual, and otherwise not permitted a Prince, is not altogether blameless, when private interest, which policy trusts us to provide for before before our reputation, or any other thing whatsoever move us to it; besides, since we have shewed our selves so publickly, this appearing so disjoynted, that is, by the Ladies standing upon preheminence, and not condescending to treat with the Whores, is a conceit that will bring so little advantage, or profit to us, that we are resolv'd for the future to bring up this custom, that as well the Ladies as the Curtezans shall be equally esteem'd, and without any imaginable distinction, that Whore and Lady signifies the same thing; to the end, that when a Lady will seek her own satisfaction, or a Whore pretend to represent a Lady, it shall be freely permitted without

meeting

meeting with any ſigns of deriſion by the hand being pointed at, or ſupercilious reproaches, as to this day is uſed in the City, and we our ſelves did a little before our wonderful condeſcention.

Therefore, Gentlemen, reſt ſatisfied with this Declaration, and leave us free to our ſelves, by your departure, to negotiat in this buſineſs, for which we did call together this Aſſembly, and ſo ended.

The Gentlemen that ſtood by were all ſatisfied with this *Harangue*, and in token of their conſent, did agree with the general applauſe of *Erattica's* expreſſions, and departed ſatisfied to underſtand that henceforward they ſhould not need to be inquiſitive whether a Woman was a Lady or a Whore; ſince it was indifferently concluded among themſelves, that who names the one excludes not the other; and that mentioning the one, both the qualities were expreſſed.

When the Gentlemen were departed, *Erattica* took up again her diſcourſe *de novo*, who continuing ſtill in the ſame mind ſhe was at firſt, did endeavour to leave no ſtone unturn'd, which might afford her ſome hope of obtaining her deſires in favour of *Azzolino* and *Maldocchino*, with a

design to captivate the minds of all Oppo-
sers; that they might in the end find them-
selves oblig'd to subscribe and condescend
unto her will: She then prosecuting her
discourse, thus said;

I believ'd it my duty (Dear Sisters) in this so important juncture of affairs; upon which your advancement or ruine indisputably depends, to advise you of, and discover unto you, all that I apprehend may prove injurious, or else advantageous to us in our designs, because I have been a party among you ever since I first heard our Pope was at Confession. Besides that, Ladies you see the opinions of every one are so tumultuous and disagreeing concerning these matters, that I had resolv'd, as a thing almost desperate, to leave off all, and to refer the success of this new Election to the conduct of chance and fortune: But recollecting my thoughts upon this matter, and remembring the cruel persecutions that our Occupation hath been under for so many years, and the great decay thereof in the time of these Seneses, these modern scandals of the Brothel-house, *and most cruel* Diocletians *of our natural delights, I have found my self so much mov'd with compassion and justice, that I could not at least but endeavour to make you understand my thoughts and desires, which are altogether*

directed

directed to your profit and satisfaction; therefore if you think that I mind not the dignity of our Sex, or at least that I lay it not to heart, I swear you are deceiv'd in this particular, since you could never discern that I ever did you any injury. Therefore believe that it was either out of pure necessity to content those few that remain, which are at this day reduced to a very inconsiderable number; or because the fear I had of making our secret delights publick, and infamous in the eye of the world, that hath brought me thus furnished with council, from that which I thought not only for my own, but their reputation also.

Wherefore I think it convenient to acquaint you, that reflecting upon all that I have glanced upon in this particular, you ought to follow me absolutely, in the chosing (during this vacancy) for our Pope one of these most trusty persons, either Azzolino, or Maldacchino, your most affectionate friend, as you know certainly by experience.

And to the end that you may understand I should not have attempted to propose these persons to you, out of a desire to assume an arbitrary power of Election, and personate the Queen out of my own Dominions, without a full assurance of your satisfaction in, and advantage by, them.

Therefore I do declare and protest, that if you will concur in the Election of the two persons above-named, they, before we enter into the Conclave, or at least before we come to a debate concerning them, shall promise and swear to these following Capitulations.

I.

The Lord Cardinal *Azzolino* shall swear that he will make a Bull, that from the time of his sitting in the Chair, it may be lawful for the future for any Priest, Fryar, religious Person, either constituted or not constituted in Ecclesiastical Dignities, freely to go a Whoring, without any fear of affronts or disturbance, either by night or day, or in any season of the year whatsoever.

II.

He shall set forth a legal Declaration, when he obtains the Government of the State, that the Ladies that are single, or married, may without any opposition, shame or disparagement, and without incurring any penalty, either of their Prince, Husbands or Parents, indulge their own humour as much as they please; nor may they, nor ought they be obstructed by any means whatsoever, no more than in their going to Mass.

III.

III.

That neither publick nor private Ladies may, or ought be compel'd to change their appartment for the lodging of their Friends, unless in the most excessive heat, that is, from the 25th of *July* to the very end of the 25th of *August*; upon pain of being guilty of publick violence, if they are not content, and voluntarily agree to it: except the first, second, and third day, they lodge in Inns, that Counts and Marquesses may happen to lodge in the ordinary Chambers of their House, upon pain, to the transgressors hereof, of his displeasure.

IV.

That the Canon Regular *Del Corno*, My Lord *Pepe*, my Lord *Anguisciola*, my Lord *Cafarelli*, my Lord *Bernino*, and my Lord *Cavallernio*, and all the generation of the *Seneses*, even to the last man of them, shall be remov'd far from the City and the bounds thereof: to the end that they may not infuse into the minds of the people, by their heretical doctrines concerning poor Ladies, that perswasion, that they ought to be abhorr'd and avoided, as they have already begun, and we have seen practised to this very day.

V.

And finally he shall impose a great Tax upon those that keep Pages; which, to tell you the truth Sisters, are our utter ruine, for since the vicinity of that odor is in the nostrils of Men, the Chamber-maids and Matrons are neglected, and are not thought persons fit for any other service, but of this nature; and therefore I have discovered the larger extent of the use of those Chamber-fellows, *Valets de Chambre*, youths in the Shops, and Barbers boys; by whose means the whole world seems to be altogether strangers to us, as we plainly see.

Therefore, Sisters, to tell you the truth, if you accept of this offer in good part which this person makes you, a man of himself faithful and rational, you will find that he cannot possibly be bettered, as for our use: and now to weigh well the substance of these same Capitulations, you will apprehend there can be no other way or means found more proper to bring the Brothel-house to its antient Custom, in spight of that cursed practice of the *Seneses*. then what is therein set down; besides, the most pregnant circumstances that result from

from this particular for the liberty of the Ladies, who, to this very day, are forced to run through a thousand dangers, a thousand means, and infinite troubles; then they may without any imputation or inconveniency, take a fuller and freer satisfaction in all things; a thing, which to speak truth, would be of sufficiency, without the help of any other, to stir up any Person whatsoever among us to proceed with expedition to so honourable and deserved an Election.

If then your fancy should waver upon this consideration, that he is so affectionatly and really mine, that you cannot agree to this Election, then I return and advise you with all clearness and sincerity, for the great advantage of all your Consistory, however do not suffer your selves to be depriv'd of imagination and sense, but being guided by reason, resolve at least that Maldacchino *will be the person, who I am confident will have success in all his undertakings, to his profit, honour and satisfaction. O but you will say, what will the world think, if we should resolve to make this person Pope? one that is a beast so bruitish, hath a look so deformed, a countenance so rude, a shape so il-proportion'd. Laugh in your sleeve at them, and make this answer to convince any*

person that talks to you concerning him, saying, do but mind what he hath; and do not go about to seek better bread then is made of Wheat. If they should chance to say that he is a witless mad-fellow, he commits nothing but absurdities, he never entertains a thought but what is folly in the very abstract, he never speaks but he manifests his simplicity; it is no matter for that, let them go on, and if afterwards you please to give them any reply, tell them, that we have no need of Aristotles nor Cicero's, but of lazy idle persons, and Mamma-luques, to lead them by the nose as we please, and that will be subservient to our humour night and day, and bestow what they have upon us without many words and discourse; and that which is of greatest moment, that they be not so nice, but that they can eat the bread of their own Table, and satiate themselves therewith, without going about to seek other Junkets, as those learned men use to do. And you know very well, that in the long continuance of your profession, you ever met with those that are most curious, and nice to be pleased, with here and there one, who pretend to walk on tiptoe, and to speak mincingly. Whereas in this person you will meet with nothing but affibility, kindness, a readiness to serve you, and please your humour: There is no danger

that

that he will be much inclin'd to ſuſpicion, diſreſpect or reſpect; with a good meaning will do what ever you ſhall deſire him, and will entertain no other thought but how to pleaſe and content you; and, nay further, that you may in ſhort know, and conſider of what nature his proffers are, he ſhall alſo capitulate with you, as followeth.

I.

He will make you ſhare in his Truſt, and you ſhall be Miſtreſſes, and ſet foot in any part of the Palace that ſeems beſt to you, or pleaſeth you moſt, to converſe with him; ſhall call in the Proclamation againſt Coaches, ſhall free you from the Impoſts at *Eaſter* and *Chriſtmas*; and (which is of greater conſequence) will give you alſo leave to keep a *Carneval* in Lent, and, if occaſion be, will lend his Rochet and Robes, and will go in womans Apparel like you, and will make as many Banquets as you ſhall think convenient, without diſturbance, as others do, alwayes keeping himſelf in that natural and free loving humour of his.

II.

He ſhall make a moſt ſevere Proclamation againſt the Uſurers, and build near

to

to St. *James's* (the Hospital of those that are incurable) an Appartment for poor bashful Females, where they shall be attended with decency and order, after a noble manner, without being beholding to the service of some contemptible Servant-maid or lewd Fellow, who is very negligent, and when his assistance is most requir'd, shews you a fair pair of heels, and leaves you to your prejudice.

III.

He shall bring this Custom, which the Civil Offices of the City yet constitute among us, and shall appoint you to have *Presidentes* of the Exchequer, Signet-Office and Treasury, as to our own interests, who shall assist you so, that you may provide in all junctures of affairs against the impertinencies of those Priests and Prelats, who, when they come to take a heat, promise great matters, and when they are once gone, if they have not some pretty little youth, who very gracefully and publickly goes to visit them again, and to sollicit them for their service, there is no profit at all accrews thereby.

IV.

And finally, he promiseth to do all that in him lies, to endeavour to bring them to allow

allow this Custom in the Consistory, that Popes shall Marry, or at least shall be served by the Ladies, to take off that scandal, that the Papacy was ever composed of such persons as never fancied any such thing, and that one day it will come to pass to our great honour, to have young Popes, and to bring them up with Paps, that then when they grow up in years, their inclination may wholly oblige them to us and our satisfaction. And to sum up all, we shall have a Pope, whom if we would have him made on purpose, we could not have him better; as for the rest, you may rather fear the Abbot *Luigi*, then him; because he is a creature without gall, and a great Epicure; and though he be deformed, yet he is like those Pears in *Rome*, *that the worse they are to sight, the better they are to eat*; therefore I beg of you to take these reasons into your serious consideration, and to agree with me in my opinion for the Election of one of these two persons.

When *Erratica* had concluded her discourse, *Adrianella* arose first of all, and with a moderate smiling countenance, making her obeisance comelily, graciously, yet humbly to them all round, began to make a Speech.

May

May it please your Majesty to grant me the favour to be the first that shall give you my reasons, to the end this noble Consistory, which apprehend the business quite contrary to the sense of your Majesty, might be able to judge as shall seem meet to their solid, but womanish judgment.

It is true, nay most certainly true, that our sex hath just reason to expect all the advantages that till now could ever have been desir'd by us, and which your Majesty hath so Rhetorically described and amplified, by the promotion of the two persons propos'd: But, because in short, these particulars, that are pretended to be agreed unto by these Lords in our service, are more directly for the advantage of the Publick, then we private Ladies, who pass for chast persons, under the title of Ladies, with all the exactness we can: Now, to bring us to consent to the promotion of these persons for the Publick, and abandon our particular good, does not sute with my temper. I having great regard to that Proverb, that permits not any person to leave his own real, for a titular right: Besides, to tell you plainly, this confusion that will happen in attempting to unite the Ladies and Whores together, without making any kind

kind of distinction or difference; it is true, is a thing that will be of advantage to those other inconsiderable Ladies, but will not do me any service at all, but rather an injury, because then I lose all my trouble and care that I have taken all my life-time to be esteem'd as a Lady, if I shall not be so; and to be believ'd honest, if I am not so reputed, therefore I cannot by any means rest upon those your sentiments: And besides, to deprive my self of the protection of *Rospiglioſi*, my very great and affectionate friend, by whom I and all the rest of the Ladies may be well treated, beyond all other persons: And indeed, let this be true, what is it to me if the *Florentine* action, or that of *Siena*, hath so basely clouded the glory and esteem of our sex; if I, nevertheless, have now at last given over my Trade, and I (for some other reasons) a great while ago have voluntarily turn'd my back upon my friends, that I might not nauseate them at the sight of my countenance, which is altogether short of the voice for dilicacy.

What need I care if there be a publick Law made concerning the legallity or illegallity of Cardinals, Prelats, and all other Eccleſiaſticks, going without con-

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trol to the house of every Lady of theirs I have had, and still have my house full of them? Have not you your self, Madam constantly seen Cardinal *Chigi* though *Sanese*, Cardinal *Albici*, Cardinal *Bonvisi*, *Don Mario*, *Don Augostino*, all those that belong to the Popes Treasury and Chamber: and in sum our greatest Adversaries, night and day, and at all times? Yes certainly.

Then what benefit can I have by this new Order? O! But you will say, they came not to you for your sake, nor for the Musick, but for love of the Eunuchs, that you have gathered together; and therefore it being not your Trade, it fares with you, as it doth with all Arts, and particularly that of Cookery, who neither speak, discourse, nor come to the Cook for the satisfaction, but for his viands. Very good, yet Sisters, every one helps himself with his own, and labors for his own interest, because this world was not made for fools, to speak as I ought.

So also as to other matters concerning Usurers, St. *James's* and *Offices*, though I have paid the Baker, I have not pawn'd my Cloaths for it: and to tell you true I am in good health, and my reins are still sufficiently

ſufficiently warm, ſo that I ſhould want nothing but a little Ambition and Government; and this I can neither pretend to, nor hope for, unleſs it be by means of my Lord Cardinal *Roſpiglioſi*. Therefore her Majeſty may be pleaſ'd to pardon me, that I cannot poſſibly condeſcend to hers, not be removed from my own now ſettled opinion.

Nay, nay, Madam (replied *la Barcarola* to this diſcourſe) I hope you will not deal thus by us, then your thoughts are only for your own profit, and do not in the leaſt concern your ſelf for the Company; be patient, and fly not out into paſſion: for I deal truly with you, you are a brave Curtezan; and I muſt tell you, that your dealings with thoſe Lords have made you Maſtriſs of your Art, more than any thing elſe whatſoever: But underſtand how this came to paſs.

I do proteſt, ſaid *Leonora* preſently, being red with anger, that what I ſaid, I ſpake not as to you, nor your Company, becauſe I now know you have agreed; but I mention'd it for the other Ladies, to whom, in my opinion, the ſame reaſons belong, that are ſuitable to the caſe: as to what remains, now I have declar'd

my

my thoughts, I will not repent me of it.

Your Ladiſhips (replied the other) are at the height of your fortune, and take your reſt at pleaſure, according to the Proverb; you think that I was, and am yet in ſuch a condition, that I ſtand in need of no perſon; and if I have not car'd to play the mar-Trade, as ſome others have done, and to make a medley of Ladies and Whores, yet I have by all means had, nevertheleſs, Gentlemen and Cardinals, that did continually court me; nor did I ever much concern my ſelf to be taken notice of particularly more then other perſons, and to receive all the courteſies which I could wiſh for. It is ſufficient that we meet not here to contend about that. The buſineſs is this, if I can promote my Lord Cardinal *Celſi*, who I know wiſheth me well, and others as well as he, I underſtand there is nothing done but what comes through the hands of *Raviꝛꝛa*, who is entirely mine, and that I made him what he is; and if he be not ſo with all perſons, yet he is altogether faithful to me; yet if her Majeſty thinks it better for the publick good, that this man ſhould be excluded: I will not be obſtinate in a thing that can no ways prove advan-

advantageous to me; but I am content to give my vote and voice for one of those two proposed by her Majesty, with those capitulations mention'd to you; because I judge it convenient for me so to do.

And I know very well (said *Leonora* smiling, and speaking between the teeth) this is to make a virtue of necessity, and to make use of the opportunity to throw off that burthen, which I cannot do, that the Lady *Nina*, forei knows that to believe either *Celsi* or *Ravizza*, who are a couple of Traytors, whose credit or word are not to be relied upon, who have a hand in every thing, is to throw her self down a precipice, and to put out both her eyes; now she goes about to seek moderate wayes to free her from the engagement, and to disoblige her self with the greatest reputation imaginable. Alas, Madam *Nina*, take notice, that we know all this. And what do you know, Madam *Leonora* (*Nina* answered) O, I know (replied the other) that *Celsi* desir'd something, I know not what, of you, that you at first denied him, and he went to obtain of the Lady *Misia*, and she suddenly granted it him to spight you, without any great difficulty, and you were extreamly galled, when you understood it.

of *Minima* replied, I hope you will excuse me, Madam *Leonora*, it was not absolutely so; because that if it be true, that I satisfied his desire, yet it is not altogether that I condescended to it to cross the Lady *Nina*, but because *Ravizza* advis'd me to humour him, he being in a capacity to be extreamly serviceable to me; and the more because he was in credit and hopes to be advanced to the Papacy, therefore I was his servant.

So then, was *RaviZZa* the man that gave you this counsel? Alas poor Lady *Minima* (replied *Nina.*) Truly (answered *Minima*) those that are so, I tell you true, it was just as the Lady *Leonora* said; you must understand I was ever of a free temper, and clearly discover my thoughts; I must be plain with you, do you not know why you had no notice? The reason was, because that it being publickly known, that you play the man more then the woman, and besides you get together all the young boys of the City, to trade with the *Seneses* to the great damage and prejudice of the rest of our Order; instead of being registred in the list of those of the *Vasebitte*, you are found in the roll of the *Piazza Nova*: Therefore we need not wrangle,

make any more ado, but to tell you the truth, and modestly pass it by, and not do as those people that have their horns in their pocket, and yet will fasten them upon their head whether you will or no.

How (said *Nina*) doth your Excellency say, that I keep a company of young boys in my house, and that they are inroll'd in the *Piazza Navona*?

I say (replied the Princess) that all persons know you take delight in nothing but such unlawful actions: nay farther, that once speaking of me, you said, whilst they were talking, that *Don Camillo* my Husband would never be kind to me more, that he griev'd to see the insupportable extravagancie of my family, and therefore he did misuse me, and forsook my bed thereupon; and this befell me, because I could not be content with that moderation, which you us'd to preserve your friends; which was to keep every inconsiderable complaint to come to his knowledge, and so to cover the natural faults, and constantly bear with the usual changes that happen in the world.

Suppose that I had said so, though really I don't remember that I ever troubled my self with other persons concerns; what need the Eagle care for flies? How comes

it to pass (said *Nina*) that this Trade, as well as that of trafficking in the Commodities of other persons, crept into my House. Alas, Sister (replied the Princess, you must not engage people to sell all, because that when they are forced to it, they say more then is convenient.

Nina made answer, say as much as you think convenient, what you please, I would know, whatsoever it cost me, whether those things are true or false, which are reported of me. Then you have a desire I should tell you, well, I will, though it be but to spight you (replied the Princess). Do you not believe that it is not known all over *Rome*, that you made a conspiracy against all the rest of your poor Companions, to procure their ruine, without any hope of recovery, if they did not dispose themselves very circumspectly to take all things in their order? Do you think *Rome* is ignorant of your agreement with *Fulvio Zacconato*, now Heir, and the Lord *del Medico Missorio* (though some think he is his Bastard) who is now cal'd the Abbot *Missorio*, to make a Conventicle of *Senese* both at home and abroad, and so root out the Commandres of the *Brothel-house*, with the patent of Whore of the Palace; and

the

then what wonder was it, if all was fish that came to the Net: and the concourse of all the Nobility which you had, was because who ever came had his Coach. And now, my Daughter, things at *Rome* are soon known; and a blessing upon the Knight *Ciarci*, with the good memory of the Earl of *Gaddi Delci*, who were the most infamous and beggerly rascally Knights that ever were, and came to *Rome* that night, by all means, when you had broken open the back-door when they cur'd you of those ill thoughts, and stopt the course of your wicked career, that you had undertaken; and if this man be dear to you still (as is believ'd) although that *Missorio* knows yet how to keep up the good opinion of Cardinal *Nini*, and his Eminencie *Chigi*, nevertheless the thing is but short liv'd; because I am now inform'd, that the House of the *Barberini* begins to persecute it, without any hopes of hinderance whatsoever, which they go about with all diligence to do; and Madam *Rossa*, the fair spoken, goes about instructing them: 'tis a madness to discourse of it, Sister, because that the Lettice and Artichoks, when they are grown seedy, are food for poor people, and not for the Nobility. Now, Sister, what say you, and

shall I say more to you? Do as I do, do content your self to go about your own business, that will be better for you: Know this, that the Proverb saith, that *whosoever comes to a wedding without invitation, either is a fool, or a madman.*

The unfortunate *Stagnazina* was in such an amazement, that besides her being naturally of a low stature, she became now so little that she could creep into an augur-hole, and so being quite jear'd out of her skin, and deluded, went away without taking leave of the company.

Now the tumult being allay'd by the departure of this fantastical baggage, they return'd to their first work, though it was late; and it did seem that the Conclavists were tir'd out from evermore discoursing in that place, because some of them did make a sign, as if they would make water, who said, that their heads ache through the excessive heat; and others muttred, and said they were thirsty, and the like; insomuch that it look't as if it had been a Jewish Synagogue. But *la Rossa* who griev'd, and saw well this hurly-burly, was displeas'd that she was disturb'd by that draggle-tail'd Slut, being the Confistory was so attentive to what she had

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prepar'd to say concerning *Odescalco*: Wherefore *Erratica* understanding it, began to say, for God's sake, Ladies, let not our business be turn'd into discourse of toys and trifles; and that they would take the weight of the affair into their consideration, for the most pertinent reasons that did now concur; and if there was any occasion to mention any thing else, they should speak it freely, that it should be carried on without discomposing the Audience; and if agreeing in their opinion, they were not as yet resolv'd to bring their votes to a head, they might, upon the first notice given of the Chair being vacant, come thither, and include those persons they most desir'd.

Now *Rossana* began to talk high, and with a look neither supercilious nor pleasant, but between both; what will your Majesty then forget the Cardinal *Odescalco*, your most affectionate Servant, and friend to my House? Is it possible, that the merit of this person doth not necessarily urge you to shake off all other persons, to follow him single, and particularly his favours above the rest.

So honest a man, a person of so clear a spirit, a mind so adorned with virtues; O,

Madam, Methinks you do him wrong, and and that your Majesty falls short of your devoit, and your solid judgment. Your Majesty, I hope, will pardon me for speaking so boldly in this Assembly. In fine then, Justice must take place.

Wherefore I beseech your Majesty once again to take this business into due consideration, that I may at least reap this satisfaction, as to be satisfied with the refusal that your Majesty and the rest of the Ladies can make.

Very well; yet not so well as may satisfie your Excellency neither (replied *Brigidaccia*) I know that we shall have but cold entertainment from this hypocritical Jesuite; I beseech you, Princess, tell me, whether will your Excellency swear that this man will diligently mind the Ladies business, *verbi gratia*, that he will be pleased to converse with them, and be kind unto them?

I can tell you a truth, (replied the Princess) that he hath visited me often at my habitation, and behav'd himself with all the affibility imaginable, and I could not perceive any natural aversion that he had for businesses of that nature. Yes (said *Brigidaccia*) and pray how long since was it that

these amourous confidential visits passed between you? By my life, if you have no other commodities but such as these to carry to Market, you must even set it off with fair words, for there are no things to set a price on it.

We have been here all this day, and yet have done nothing to conclude: the Lady *Nuccia Bellaccia* began to speak, the Lady *Nuccia delle canuccie* accompanying with a 'tis very true, Lady: The first went on, and said, Their Ladiships do not know what is come into my mind; that this Pope being to be made by force, and not being able to avoid any other Election, it would be well for the future to let these Cardinals continue a while, with a vengeance to them; because they being Priests, we shall agree very badly with their humour, and that we should make choice of some good Fryar or Monck, as it was of old; and those (as I have heard my Grandmother say) were happy dayes, that the Ladies had more double Ducatoons then; and the Bawdy-houses were far better furnished with moneys then ever as the Treasury of *Venice*.

O, my Daughters, said *Angela Sala*, it is a madness to think of it; for besides, that

this

this thing you talk of cannot be; it were requisit you should understand one thing, that now the Fryars have made a Custom; besides that, which is known to be done to Novices, there once came a business to my hands that did astonish me, and *Maria Vittoria* knows it very well too; how I was treated by a certain Fryar, who was going to Supper the Thursday before *Shrove-Sunday* the last year.

I thank God I was never driven to that disgrace (replied *Nuccia.*)

Said the *Seinorest*, because you have had *Timone*, who was a French-man: But as to the Lady *Nina*, to tell you the truth, I cannot understand it, by reason the practises between her and *Silvio de Vecchi*, who is of *Siena*, proves the contrary.

Indeed, indeed (the Lady began to reply all in a heat) if you by chance had at any time talk't with me of any such thing, and I would have shut the doors against him with disdain.

I but (the old Lady rejoyn'd) and what did *Nicholas Luechi* do there about a year ago, as you love him, tell me?

It is three years ago, saving the truth (the other return'd answer.)

Is it but three years (replied *Brigidaccia*) ſince his Son the Duke of *Carpinetto*.

The Princeſs made anſwer, it was now twenty years ago.

Go to, Your Excellency never asks me any other queſtions. I know that I can at preſent ſwear that ſhe is deceiv'd, becauſe the viſits were not hers, nor did the Lord Cardinal give himſelf that trouble for her ſake; I am ſure of that.

And you, to ſpeak true (replied the Dutcheſs *Mattei*) ſeeing that he never converſeth with Chriſtians, that he is ſo obſtinate in his chymerical fancies, that he pretends to be ſo good and lively a Saint, and then to do all things after his own way, as if no other perſon in the world had brains beſides himſelf: To deal plainly with your Excellency, this is enough to make us ſo far from deſiring to chooſe him Pope, as that he ſhould not be ſo much as a Parochian in *Rome*. I beſeech you remember, that if we ſhould by chance reſolve upon this Election, the Papacy would be all French (though he be a *Milaneſe*, and ſo conſequently ought to be a Spaniard) and nothing of Italian among them; beſides, we know that this humour is not condeſcended unto, unleſs it be to promote

Scullery-

Scullery-boys and Oſtlers, all *France* and *Lorrain* would leave their habitations to come to *Rome*; one to be made a Canon Regular, another an Abbat, one a Biſhop, and the other a Cardinal. Doth not your Excellency ſee that there appear none but ordinary perſons in the Anti-Chamber, and Gentlemen of the third degree? But pray let us forbear, and diſgrace our ſelves no farther with diſcourſing any more of him, becauſe it is a thing beſide the matter.

Beſides the matter, I, moſt extraordinarily (all the followers of *Nina Barcarola* began to ſay) and at the worſt it would be better in caſe of neceſſity, to conclude upon *Spadino*, or *Celſi*, is it not true, Madam *Angela*?

Yes, Madam (She anſwered) and I, as for my part, will be of the ſame opinion: And therefore I am content to follow her Majeſty to the uttermoſt, to include one of thoſe ſhe hath mentioned; as for the reſt, I will not quit my own, ſince others will not do ſo neither.

My Siſters, of all theſe three Hero's, the *Crab*, at beſt, would (ſaid She) that took the *Wolfe*, they are Husband-men without government, and court you moſt;

and

and, according to the notes of their *Sol fa*, they will keep time with 3 9, and it may be more.

Will you, in fine, have me make it out clearly to you; they are neither good for men nor women; and for forrain affairs, two of them are of the nature of a Roman, and the laſt is a perfidious Teatine. What can be ſaid more? 'tis a Triumvirate, that will make Sugar-ſops for the Devil when he is ſick. I, for my part, had rather Father *Carovila* ſhould be Pope, if he could riſe again from the dead, then one of them.

Erratica began to expreſs her ſelf thus; no more of this diſcourſe; this is no place appointed for Devils, and ſince we ſee, that we cannot all this day diſpatch this buſineſs, it is ſufficient that we have brought it to that paſs, that we underſtand the difficulty: As for what remains, the beſt courſe we can take will be to make an end with that Directrix, Time and Opportunity. I am ſatisfi'd that they underſtand the advantages, that theſe perſons I mention'd, propoſed to them, and I take no farther care for the reſt.

La Leonora, that was ſo long without ſpeaking, ſeeing things more intricate then

ever,

ever, began to hope she should have time to negotiate, and like one, who among the rest, was perhaps the most crafty, and best known in the humors of the world, had it in her head, raised her self to say three or four Countrey songs, to dismiss the Assembly, and move *Erratica* a little to anger, that was a little too much satisfied that she had gain'd the major part of their Votes on her side at the first: Wherefore turning to her; in truth, even as your Majesty can with so much ease obtain the good will of all, for the promotion of those persons you propose to St. *Peter's* Chair; so I believe you may obtain your desire in making your self be chosen Pope, without any manner of difficulty, because no person would deny you their vote.

Without doubt (*Brigidaccia* answered nimbly, and if it were not to her disgrace, that Pope *Alexander* had, who is of so strange a temper, the business would be done; because, I believe, that he had a mind to make *Erratica* one among the men, since it was not his design to place her among the Beasts. But patience, Madam, for he is as much a Merchant that loseth, as he that wins.

Now

Now they all were up to return home to their Houſes, the ſecond meeting being appointed to be the next week, when the Lord *Stecchino*, Prince of the Brothel-houſe, was ſeen coming into the Conclave, who being very much troubled and afflicted, laying his hand upon his head, and making his honour in faſhion of a half-moon, with his Bandy-legs, began, with a thouſand ſighs, in the midſt of the Aſſembly, being almoſt drowned in a torrent of tears, to howle out in this manner: O miſerable wretches that we are! We are undone, we are ruin'd: O the diſgrace of Nature! O curſed influence of the Stars! The Pope recovers, the Pope proves better and better.

You would have thought the ſoul was departing from theſe wretched people at the hearing of this voice, and that their ſpirit was vaniſhing; inſomuch, that among ſo many, you could ſcarce find one that could do ſo much as draw out theſe words, though with great trouble, though they knew not in the leaſt how the buſineſs went: O, how goes affairs, my Lord *Stecchino*? How did you come to know this? Very ill (anſwered *Stecchino*.) You know the Pope was given over, if the Relation be

true,

true, that there being a ſtone looſned in his bladder, it hindred his Urine, inſomuch, that he began now to exceed the time allotted by the Phyſitians to his life, that ſuffers ſuch accidents: Whereupon the world being turn'd into a general rejoycing, there was not a voice, but what did raiſe it ſelf up to beg of heaven, to be careful of this ſo jovial and much deſir'd termination; and there was not a heart, that did not offer up its deſires to the benignity of deſtiny, that this infamous Sodomit might yield to Fate. Therefore I, who among the reſt, was moſt ſollicitous and moſt curious for our own common intereſt, did by many pretenſes get into the Palace, and ſo far within the Appartments, without giving, or taking exceptions from any perſons, I underſtood all the novelties whatſoever that paſſed, they being all in ſuch a peck of troubles: And in fine, I came to know this, and that ſo certain, that I wanted time to come away, and acquaint you with the news; (it being aſſur'd) of our common felicity, when unexpectedly, behold, I perceiv'd a ſuddain change, which ſpeaking an extraordinary joy among thoſe madmen, caſt me down into the Aybſs of miſery.

Having

Having received this Information the Conſiſtory brake up with a Flow of Tears and Lamentations; ſome of them blaſpheming the Deſtinies for their partialouſneſs, and others againſt the impiety of Heaven it ſelf; they went down the Stairs muttering, that it look't juſt as if Doomſday had been come; and with much ado there was one; I know not what curious perſon, who cryed aloud at the threſhold of the door; Make an end of your ſtory *Stecchini*; tell us how it was; and he anſwered,

I have told you how the buſineſs went already; He can Piſs now, and we may go — if we will.

When the Aſſembly was departed from the place, and every one accompanied by her Gallant to her lodgings, who waited for her at the door; an Officer of one of the Juſtices of the Peace came in to take a view of the places where they ſate, that he might be able to give an account to him that had commanded him ſo to do, of the order of precedency which was obſerv'd among them. But it was impoſſible to ſtay there long; ſo ſtrong was the ill ſcent that they had left behind them; Beſides ſome pieces of

Purple were spi'd upon the floor, which made the Officer go out, crying, Boys, Boys, What do we do with so many Whores?

DIALOGUE

Between

Pasquin and *Marforio*,

Upon the same Subject

WHOREDOM

Pas-quin. DEar Friend, O how I am overjoy'd to see thee in such good health; and that which is of greater importance, altogether lively and well dispos'd; but what novelty mov'd you, what motive did drive you into these parts? what curiosity obliged you to my Quarters, now the season is so extreme hot, to the great hazard of your person?

Mar-

Marf. Truly, if ever I had reason to pay you my devoire, I judge I ought to do it now; for at this present, I do not only satisfie my own desire, but give the world to understand how I esteem your Friendship.

Pas. Soft and fair a little; let us in part wave these ceremonies, least we make the Court laugh at us; for to deal cordially with you as a friend, they will all flout at us, if we our selves use those ceremonies, which we discommend in other persons. Speak freely, you have somewhat to say to me, is not that true? Do not conceal your thoughes from me, let me understand them exactly.

Marf. I confess my self overcome, and therefore I declare sincerely to you, that a desire of being satisfied in mind, and no superficial complements, forced me with such speed to visit you at your habitation.

Pas. Assure your self, that as soon as I saw you set your foot within the door, did imagine you were discontented in mind and I'le lay what you will, that I know the cause of all this.

Marf. I'le lay no wager, 'tis beneath a Roman spirit; and you would win as surely, as the certain few of the Popes Subjects are sav'

I come hither to be inform'd by you of the state of the interests of our Curtezans, and of the issue of their Conclave, held with such exquisite order, and great diligence, endeavouring to get the knack of molding a Pope of their own fashion.

Pas. Very well, the mind then of the Roman is lost and not gain'd by me; for I believ'd as an article of my Creed (but such a Creed as is chewed in *Rome*) that it was a business of greater importance then what you relate.

Mar. Of greater importance? you drol with me; there is no other discourse at Court but of this Curtezan Conclave.

Pas. I know it, but we ought to have an eye upon more substantial and profound matters then these.

Mar. More substantial, I grant you, but more profound, I deny: Because when we speak of the Whores of *Rome*, the discourse is of a most profound thing; they being more unfathomable then the Sea; insomuch that the most subtile Theologians, that from time to time fish for their Science in this Ocean, cannot find out the bottom with the help of all their Theological matter: Well, 'tis true that at present, the Whores of *Rome* are not con-

siderable now adays, but for their profundity; whilst one good pound of a villainous Bull-Calf is judg'd more substantial for a Roman, and for the preservation of the health of the Court of *Rome*, then twenty of the best young Heifers. But to say true, in my opinion, to discourse of the Curtezans of *Rome*, is a subject substantial enough; since they are full (though there be always a place empty, which the more it is repleniſhed the emptier it grows) of the substance both of the one and other; particularly of Ecclesiastical substance; which nouriſheth the most; besides, they neither do despise the forreign substance of almost all the Nations of the world; insomuch that now Strangers come to *Rome* from all parts of the world, to go to Whores: Therefore you must not be offended with me, nor upbraid me with this, that we must level at more substantial and profound matters, since that the Curtezans of this our City are the most profound and substantial things perhaps of the whole world.

Pas. Be it as you please, I grant you all you can desire, because 'tis in my own house, where it would not argue good breeding to enter into disputes with those that

that visit me. I shall only tell you, that this depth and substance that is in the Carezans, would be worthy our entertainment; if we could find out nothing more substantial, nor profound, which by many degrees goes beyond all other substance and depth that ever was known.

Mar. I am curious to know what thing you think there is in *Rome*, that hath a greater depth than Whoredome.

Jac. What thing? The Nephew-ship, that is a Gulph, an abyss, a Sea, a Hell. A Hell that the more damn'd spirits it receives into its embraces, it burns with the greater desire of having more. A Sea that swallows up of its self the Merchandizes procur'd by rapine from Sea-men, by its proud swelling tempests. An Abyss, that admits you not to see those that once throw themselves into it; it is a Gulf that strikes terror in all that look upon it. Two lazy Franciscans with chiopins are sufficiently able of themselves to fill the belly of the greatest Whore in the world, and the better if they meet with those that have the Keys of the Stores at command; these grow as fat as Swine with Acorns: but to fill up this *vorago* and deep Abyss of the Nephew-ship, neither Kingdoms, Pro-

vinces, States, People, Seculars, Regulars, the Earth, Heaven, Church, nor the whole world are sufficient. What comparison can be made between the depth of a poor Curtezan, and the gulf of Nepotism? The depth of such a Lady swallows up with sweetness, and the gulf of Nepotism with bitterness; The gulf of a Curtezan seeks nothing but what is voluntary brought to her; and the *voragine* of Nepotism obligeth and constrains all persons to bring Grist to their Mill. In fine, he that buries what he hath in the Sea of a Whore; he hath a kind of a prerogative to return thither to fish again; but he that loseth his substance in the Abyss of the Nephewship, loseth all hope of ever recovering it.

Mar. You will acquaint me with so much, that I shall grant what ever you say. But how do you understand it of the substance of the Nephewship?

Pas. The substance of the Nephewship is infinite; so that speaking of this you mention the most substantial thing in the whole Universe; and in effect, the Nephewship is nothing but a Quintessence distill'd in the Limbeck of the Church, from a great deal of wealth violently taken both

both from the one and the other. The substance of Curtezans is made up of one sole species, they drawing that small wealth they have either out of the purse of some desolate Youth, or some inamour'd old Dotard: But the wealth of the Popes Nephews is of such several kinds, that it is impossible to know the form of it. For the Nephews rob day and night, both Men and Women, Citizens and Strangers, Priests and Friars, Married men and Virgins; those that are innocent, and those that are guilty, small and great; and to conclude, do not spare a whit the Altars themselves. Nay, I'le go farther, there is some of the Curtezans wealth that helps to make up that of the Nephewships; but in that of the Curtezan, not one farthing of the Nephewships substance. And the reason is, because the Popes Nephews go to Whores without paying any money for the use of their Bodies, whereas the Whores must pay the Nephews, that they may have liberty granted to return the whole for a small matter. See, this is the kind of substance that these goodly Nephews enjoy.

Mar. Then you believ'd that I came to discourse with you about the Nephewship, did not you?

Pas.

Pas. Without doubt; and do not you know that the City, Court, nay, the whole Universe, believes it? There is not a Scullion in *Rome*, that did not imagine when he saw us together that we did confer about the state and condition of the Nephewship: And because the very name of the Nephews (thanks to their unworthy actions) is now become odious to Heaven and Earth, the Gentry and Plebeians, therefore is our discourse thought to be altogether imploy'd in the censuring those villainous actions of the most wicked Nephews, and the evil proceedings of the Nephews of the most sanctified Popes.

Mar. We have discours'd so much of this subject, that I think there can be nothing more added.

Pas. Dear Brother, you deceive your self, for if the Nephewship goes on *ad infinitum*, as well in robbing as multiplying constantly the number of their Relations, multiplicity of words will encrease thereupon; and there cannot be found so licentious a tongue as will be able to publish the tyrannies that these Reigning Nephews exercise, not only against the miserable people of *Rome*, but also against the whole flock of Christ; to whose prejudice they

trans-

transform themselves into ravening wolves; Nor can there be so tenacious a memory as to retain those many knavish tricks, extortions, contempts, torments and lazines, that such a number of Nephews do fill *Rome* withal.

Ara. In my judgment we should all be silent, now that this evil is inevitable. Those miseries are complain'd of, that can be redressed; but in this case where there is no remedy, prudence requires, we shew either our patience in suffering those evils, or scorn in despising them, or a counterfeit humour in dissembling them. Whilst *Rome* is *Rome*; that is, as long as *Rome* is under the Pope, you must expect to see none but Harpyes in the Church, and Horseleeches in the State Ecclesiastick: Harpyes to devour and consume the substance of the Subjects; and Horseleeches to suck the blood of all the faithful, even the very inward bowels that lie most conceal'd.

Pas. But what would you have men leave off talking, when the Nephews will not leave off doing of mischief? A fine business indeed, that the party offended shall be sooner wearied with speaking, then the offender with evil doing? That the people of *Rome* shall make an end of talking,

talking, and yet the Nephews not leave off assassinating? That the Nephews have more liberty to rob in *Rome*, then *Rome*, to speak in the world. The miserable state of the Church would grieve to see this single tyranny; that is, to see her own mouth stopt, and the devouring Bog of the Nephewship evermore open to their damage: Which you have very well baptis'd, by comparing them to the Horsleech, and calling them Harpyes. But I would have you know, that that so trivial and common Proverb, viz. *like will to like*, is most of all verified in the Popes Nephews, they being by natural instinct, which the *Vatican* communicates unto them (if it be the *Vatican*, which I am not very certain of, since some that esteem'd themselves Saints in their own Apartments as soon as they went into the *Vatican* became Devils) Harpyes and Horsleeches, who cannot converse with others then Blood-suckers and Harpyes, with whom they agree most naturally.

Mar. As for my own part I was ever of this perswasion, that there were no Harpyes or Blood-suckers, but the Popes Nephews.

Pal.

Pas. Ah Sir, you know the contrary very well, but you will not relate it: Why, are not the *Genoeses*, who come most of them to *Rome* laden with Jewish Usury, Horpyes? And the *Florentines* and *Senefes*, that forsake *Tuscany* to bring their Fabian Buttocks into the Court of *Rome*, are not they Blood-suckers? And the *Luccheses*, that abandon the liberty of their own Republick, to render themselves Vassals to their Nephewships of *Rome*; are not they both Harpyes and Blood-suckers? Now who do these Nephews trade with, but a few of such rascally Fellows? On whom do they confer the principal places of Office and Government, but *Genoeses*, *Senefes* and *Luccheses*?

Mar. Really Countrey-man, you are in the right, and I wish your words were so prevalent as to penetrate the minds of the Nephews; but in my opinion it were better to hold your peace, now that the Popes Nephews, who have rendred themselves the Tyrants of *Rome* for these two Ages hitherto, have sworn to do all things contrary to what the Romans pretend: And experience makes it sufficiently manifest, because they hear daily clamours, that they should have regard to the proper Subjects

jects of the State, to whom in reason, the most eminent Offices and Dignities of the Church did belong. But the tyrannical Nephews laughing at such lamentations, have not only made it their endeavour to introduce thousands of Strangers into the most famous places of Judicature, disposing of the most eminent Dignities to them; but have also taken away, and violently depriv'd the Citizens of those Offices which they enjoy'd for the space of five Ages and better, enriching the *Luccheses*, *Seneses* and *Genoeses* therewith, who, in effect, are not unlike Harpyes, as you say; they having by their extortion and merchandises so impoverished this miserable State, by exporting the most staple Commodities, with an assured hope that they shall never return to them again, that it is become the most poor, unpeopled and unhappy of all other States in the World: And will still grow worse and worse; because these rastally *Genoeses*, *Luccheses* and *Seneses*, have made oath to leave nothing but wooden Gibbets in *Rome*; to the end, that they may crucifie the Romans both in Body and Estate. If other Nations should rob this most unfortunate State, there might one day be some reparation expected. But

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the *Lucchesas*, *Seneses* and *Genoeses*, when they steal from others, swear they will think of any other thing but restitution; and indeed if *Lucca* would restore what her Citizens have taken from *Rome*, She must necessarily give the Romans her whole Republick: The same thing must the *Seneses* do also, or at least pawn the very shirts off of their backs, and being thus naked, enter into a Nunnery to do penance.

Pas. Soft a little, how you mistake? You would say in a Convent of Capuchins, not a Nunnery.

Mar. I do not erre at all; I say they must do pennance with Nuns; and I would have you understand, that the *Seneses* could not be more mortified with any thing, then to see themselves depriv'd of practising with their Ingles, and be constrain'd to co-habit with a Sex so much an enemy to their filthy inclinations: Besides, all the Beards in *Sueden*, much less those of the Capuchins, would not be sufficient to satisfie the unbridled lust of the *Senesian* Sodomites; But this ardent desire would of it self extinguish at the sight of that which inflames it; and it is most certain, that I would sooner trust one of *Sienna* with a naked Virgin, then a cloath'd Capuchin;

and

and of this opinion are all the Curtezans of *Rome*.

Phi. You are in the right, Sir. I had forgot it; for I know it as perfectly as my *A. B. C.* Go on with your discourse.

Mar. The *Genoeses*, who believe that restitution is an abuse introduced among Christians, will never go about to restore either in the whole, or in part, what they have rob'd *Rome* of; because they had rather be taken notice of as rich Jews, then poor Christians; therefore it is in vain to hope that ever the *Genoese* will so much as think of the restitution of so many Millions as they have stollen from the State Ecclesiastick. This in truth is one of the greatest troubles that hath afflicted my mind; that is, to see such a brood of people sack *Rome* with greater impiety, then the Soldiers of *Charles* the Fifth did in the time of *Clement* the Seventh, and to carry away the spoils to enrich *Siena*, *Lucca* and *Genoa*; the *Genoeses*, *Lucheses* and *Senneses*, having spent more study and time in raking into the very bowels of the Church to carry away her most precious substance, then ever the *Venetians* did to enrich *Christendom* with the spoils of Infidels. Heretofore the Jews stood in awe of the Romans;

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expecting every hour that they would posses themselves of *Judea*; and now, the poor Romans fear three Nations, the *Seneses*, *Luccheses* and *Genoeses*, that are found at *Rome* in such vast multitudes, with no other design but to unbowel her, like Jews under the New Testament, to flatter their own Countrey with the spoils taken from the Church, not from Christians only. However, though the Popes Nephews, that come from this place and that place, rob without any regard to Religion, yet their Larcenies do often remain in the very bosom of *Rome*, whence the Romans hope to draw some comfort.

Pas. Great comfort indeed, that poor beggerly hungry dogs, and those Strangers too, that come to gather the Church spoils of so many Kingdoms, to reduce the natural Citizens to beggery and misery, and the whole body of the Roman Nobility, to the Vassalages of a few rascally Upstarts. O how much better had it been for *Constantine* to have left *Rome* to the Empire, then to give the Empire of *Rome* to the Popes; that must afterward deprive themselves of all to bestow gifts upon their Nephews; and which is worse, such Nephews as are fitter far to serve as

Saxons to the Temple, then to command the Church as Princes: If the Popes Nephews were capable of governing the Empire with honour, we might bear with it; but the Devil himself would burst with rage to see the Parasites themselves fall into the greatest absurdities imaginable. The Romans only complain, and yet the Church hath its shares, but in those forced actions, quite void of reason and judgment, which they commit by endeavouring to command Princes, not the Romans only, and the Church extreamly suffers thereby, but further, the Princes of the world being prejudiced thereby, are greatly obliged in point of policy to interest themselves; I will not say with the Church or Pope, but his Nephews, that sell and give, *ad libitum*, the Church, the Pope, the People, Kingdoms, Offices and Dignities, having all sworn never to deviate from the natural instinct of the Nephewship, which is to manage every thing in despite of Church and Princes.

Hear. I tell you I am not come hither to treat of such vulgar and common things, about which even in the very Goblets shall there are night and day long discourses that choak up the air it self, insomuch that

they

they leave a greater ſtench in thoſe places, then the filth that is in the old Shoes they mend.

Paſ. You underſtand it, and I you, let us then diſcourſe of things that more particularly concern you.

Mar. And what things are thoſe that concern you moſt, and are more particular at preſent?

Paſ. The death of the Pope, is not that a ſubject worthy to be celebrated by us with joy and triumph, and for us to make large reflections upon? O God! and what greater happineſs could ever happen to our City, as alſo to the ſtate Eccleſiaſtick, nay, the whole world, then to ſee her ſelf freed from thoſe chains, wherewith ſhe hath been ſhackled for the ſpace of eleven years? All the people did rejoyce at the entrance of *Alexander* the Great into the City, becauſe he entred to give freedom to the Citizens, peace to the People, plenty of food and honour to Families: But when they ſaw him afterwards dead, they gave themſelves over to grief, and ſhed rivers of tears, being afraid they ſhould loſe that in his death, which they gain'd in his life. On the contrary, we poor Romans, becauſe that *Alexander*

gave us, during his whole life, sufficient cause of weeping, taking no other thought in the whole course of his Pontificature, but to afflict the Citizens, lay heavy burthens on the People, impoverish Families, and to bring scarcity in the State: For this reason we are oblig'd to rejoyce in his death, that gave us such cause of sorrow in his life. Even now we may believe the people of *Rome* to be belov'd of God, now that he hath deliver'd her from the slavery of this *Pharaoh* of the Christians: And if the Jews had their Chains taken off in the month of *May*, the Chains also of the *Ghetto* ought to be broke off of the hands of Christians even at the same time, if may be on the same day, that the world may see the Christians are no less protected by Christ in the New, then the Jews by God in the Old Testament; with this only difference, that they passed through the red Sea dry footed, before they came into the Land of Promise: but the Christians, and above all the Romans, are constrain'd to pass through an Ocean of tears, not dry footed, because that the cause of weeping is not remov'd by the death of *Alexander*, he having left us so many Gabels, that it is probable they may never be taken off, and

by consequence we shall be ever oblig'd to shed tears: So that the Jews may be call'd a more happy people being come out of *Egypt*, then we out of the prison of the *Seneses*; because we have not our entire freedom, whereas the Jews enjoyd an absolute liberty; yet in truth we ought to rejoyce much more to see *Alexander* buried in the midst of our Ocean of miseries, then the Jews heretofore to see *Pharaoh* overwhelmed in the Red Sea: For to be plain with you, *Alexander* did handle the Christians far worse then *Pharaoh* did the Jews of old. But what shall we say of *Don Mario*, that modern *Sylla* of the Romans? His cruelties are infinite; and though the Devil hath given him leave to survive his Brother, no matter for that, we must not therefore cease our rejoycing; it being a kind of petty death to him, and life to us, that he is put out of the *Vatican*, and his government of the Town. Nevertheless, it was but agreeable to reason, that as *Alexander* left his Brother, and all the rascally Chigians for more months in *Sienna*; whence he leapt into the Popedom, only richly to prepare the *Vatican* for their nobler reception, that he should now again descend into Hell before

ary of the *Chigi's*, to prepare Palaces and Apartments, to the end that he might receive those his Brothers and Nephews, according to their merits; and all of them indeed deserve nothing else, but to go to the mansion of Antichrist, since that they have been more impious then Antichrists in *Christendom*. We must therefore hope, that we shall see this City free from that plague, before many months are past, as we have also seen the *Vatican* rid of those Tyrants. Truly we are oblig'd to *Alexander* for going to the other world, but we had been far more ingag'd to him, had he taken his journey ten years ago; because then all persons would have believ'd, as an article of their Faith, that he had gone to Heaven; whereas now there are some Christians in *Rome*, that make it a scruple of Conscience to believe, that he is not gone to Hell. Furthermore, the obligation had been doubled, if he had pleas'd to conduct with him, if not the whole House of the *Chigi's*, yet at least that most excellent Brother of his, who is the Head of the *Chigi's*, Neck of the *Ricci's*, Body of the *Cisii*, Feet of *Siena*, and finally a member of the Devil.

Mar. Don't you be offended Dear Brother, that *Don Mario* had not the Translation over the Stygian Lake at the same time with his most holy Brother; because the Devil, who knew the crimes both of the one and the other, would not hazard *Charon*'s Bark through the tempestuous waves of the Stygian water, fearing least he should sink himself by the way, by reason of the great weight of the sins of these two Brethren, and so Hell should happen to lose two such happy Victims. Therefore we must believe that *Lucifers* command was, that *Alexander* should be first conducted thither, and then *Don Mario* should be snatched away, because it will be requisit to build a new Boat on purpose to waft over so large a body, laden with so many rapines.

Pas. You think not amiss; but for my own particular, I do now imagine with my self, that this is one of the intrigues of *Alexanders* policy, desiring to make himself known to be a great Politician at the end of his Papacy, as he did seem to be at the beginning; when he understood so well how to deceive the World and the Church, *Christendom* and *Rome*, feigning himself averse to the promotion of his Re-

lations, so that every one believ'd him to be pious, and disinteressed with his blood, and as his end he did pretend he would have this also to be understood in the other world, to encrease his glory, if he had gone to heaven, according to his desire, or abate his torment, when ever the misfortune should befall him to go to hell, which he did not believe.

Mar. On the contrary, if he had been an able Politician, he had taken *Don Mario* along with him, because the Devils would have yielded in all things, and all manner of wayes to the train of his Infernal Excellency, and so had let the poor Pope go shift for himself in Purgatory.

Pas. The Devils would not have been so foolish to lose such a prey, which they have for so long a time been in chase of. I would have you understand, that the damnation of *Alexander* (if so be that he is damn'd, as we ought religiously to believe) had no other rise, but the force of diabolick temptations; for whilst he liv'd without delivering up himself into the hands of those that use to tempt the Popes, he wrought none but wonders, miracles, and holy works; but the Devil no sooner began to possess himself of his heart, but he

he became a *Judas* to the Church, an *Iscariot* to the People, a *Jew* to the Romans, and a *Pilat* to all *Christendom*.

Mar. But how can the Devils enter into the heart of the Pope, if it be the residence of the holy Ghost?

Pas. Are you also one of the Disciples to those false Divines, that bestow the holy Ghost upon the Pope by weight and measure. Those Tales that the Pope is guided by the holy Ghost, are Theological inventions to blind the eyes of the faithful, to the end that they should not be offended with the actions of such Popes that are Wolves and not Shepherds, that fleece the Flock of Christ, but do not govern it; that hold the knife in their hand like Butchers, and not the pastoral rod like Pastors; and in truth there are none but a few beggarly Whores; some mendicant Fellow-friars; and peradventure some kind of novice of the Capuchins order, that believe the Popes directed by the holy Ghost: As for the rest, men of solid judgment smile at all the Theologians write, and give them the liberty to say what they please, whilst they believe what they see; that is, so long as they find in the Pope's a holy way of operation they believe

leve them holy; but when afterwards they discover deeds of darkness in them, they judge them Devils. One of the greatest impieties in *Christendom* is the Inquisition, which punisheth most tyrannically those poor faithful ones, that mov'd with a scruple of conscience, maintain publickly, either by the hand or tongue, that these Popes are subject to erre, whom they in truth see full of error. God himself by the mouth of his Prophet instructs us, that, *Cum sancto sanctus eris, cum perverso perverteris*, "With the holy thou shalt be "holy, and with the wicked thou shalt be "wicked. Yet by all means the most reverend devils of the Inquisition, will have an absolute power, that the faithful shall be holy with the wicked, though in despight of them they do nothing; therefore we will not say they do worse, because this stopping of the mouth in publick places by menaces, doth so swell the hearts of the most sensible Christians that they endure with great violence the more zealous pens of those *Nicodemusses* that for fear are forc't to abscond themselves in their most privat Studies, making their Writings fly to the utmost parts of the Earth, where the men are not so credu-

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lous as to believe white to be black, and black white. In my opinion it should satisfie the Inquisitors, that the faithful believe the Pope's infallible whilst they do not errr, and are guided by the holy Ghost; whilst they work according to the gifts of the holy Spirit, and conformably to the laws wherewith that blessed Spirit hath furnished the Church.

Mar. I would fain know, at what time, you believe that the Devil took possession of the heart of Pope *Alexander?*

Pas. I will tell you forthwith, but first I would give you to understand, that the Pope's cannot pretend to be the true Vicars of Christ, because they are elected by certain Cardinals, that are all of the devil; from whom, as being an enemy to the Church, they cannot expect any thing but wicked inspiration: and withal, if the Election be granted to be good, the Pope that is inaugurated, ought to be acknowledged as a most holy and infallible person by the faithful, until that he delivers himself up to these devils, who oblige him to sin.

Mar. And this farther I desire to be satisfied in, having spoken to you concerning *Alexander* in particular, to understand somewhat of the other Popes in general,

pow that the calamities of *Rome* are ſubdued to ſee that which is univerſal made particular.

Pal. The Devils that tempt the Popes to ſin, are their Nephews, Dear Brother, theſe make him deviate from the right path, and lead him through mountains and ſteep places; Theſe blind his eyes, and make him walk in the dark. Theſe are they that tye up his hands, ſo that he can do nothing for others, becauſe he doth all things for them. Theſe ſtop his ears, that he cannot hear the cryes of the people. Theſe drive all good thoughts out of his mind, to fill it with thoſe that are bad and wicked. In ſum, the Nephews are thoſe that engage the Popes in ſin; whence it is, that after they are laden with ſins, they go to give an account at the divine Tribunal, for that liberty that they give to the Nephews.

Mar. To this purpoſe I remember, that a certain Prelat related a certain dream of his to one of his Confidents in my preſence, and I think it is now about three daies ago. The dream was, that he ſeem'd to ſee a Pope kneeling at the Foot-ſtool of the Almighty God, who being examin'd by him why he had govern'd the Church

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so ill, afflicted the People, and spoiled his Altars. The good Pope all bedewed with tears, answer'd with *Adam*. *Those Nephews* (not that woman which served as an excuse to *Adam*) *which thou hast given me, O Lord, have forced me to sin.* At which words the Prelat said, that the Almighty made this reply. *Thou lyest, for it was not I that gave thee these Nephews, but thou thy self hast introduc'd them into the* Vatican *of thy own accord.*

Pas. I also heard another dream told a Priest, yet relating particularly to the Popes; that thought he saw a Pope in Hell disputing with his Nephews; they belching out against one another the grossest curses and lyes in the world; the poor Pope reproaching the Nephews for their wickedness, and the Nephews the Uncle for his facility. The miserable Uncle said, *Ah you cruel and wicked persons! Ah you Thieves and Devils! You are the persons that were the occasion of my being here: I have gain'd darkness and obscurity, to leave you the splendour of gold and silver; I have caus'd my self to be imprison'd in hell, for that liberty which I allowed you in the* Vatican. *I have chosen for my self the pains of this Abyss, for bestowing too much honour on you in* Rome.

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Therefore, O ye Nephews! be accurſed, and let theſe heaps of gold, ſilver and riches, that I permitted you to diſappropriate from the Church, and ſteal from the People, be turn'd into everlaſting flames, and ſerpents that may ever war againſt you. On the other hand the Nephews replied. *Be you accurſ'd who will not ſay, Uncle, but Enemy; you that have thrown your ſelf into our arms, to caſt us into the embraces of the Devil; you that have beſtow'd ſo much gold upon us, that it is of no uſe, but to purchaſe Hel-flames withal; you that have made us great in the world, to be annihilated in Hell? Be you therefore accurſ'd, that was the cauſe of our damnation, and not we of yours, as you affirm; for we did not call you from the* Vatican, *where you were, to come and dwell with us; but you invited us from our own habitation, where we did reſide, to give us poſſeſſion of the* Vatican. Theſe are but dreams, yet experience hath ſhewn us many things of the like nature that are true, and really we have ſeen too many holy Popes before they ſuffered the Nephews to ſway, who after their admiſſion, became abſolute Devils. Good God! that the Nephews ſhould corrupt the Uncle, and the Uncle the Nephews, it being a real truth, that the one ſerves to tempt the other,

other. But now to return to *Alexander*, I will tell thee, that the Devil that entred into his heart was *Don Mario*; he having tempted him to commit all the devilish tricks that he was guilty of.

Mar. If you should enter too deeply into the Hell of the Nephewships and Popes, we should never get out again; I am not come hither to see the Devils Lodgings; but your own self, and therefore I entreat you to alter your discourse, we having sufficiently expatiated on that subject which battens you; all the world knows, that as Swine grow fat with eating Acorns, and wallowing in the most filthy mire, so you nourish your self by turning and winding your discourse concerning the Nephews, and I really believe that their dirty actions have a more stinking savour, then the very filth that fattens Swine; Sir Reverence to the Company; and his Excellency *Don Mario*.

Pas. You deceive your Neighbour and Enemy by this kind of talk, and I plainly see that you will be overcome on all sides; Now then let us speak of that which is suitable to your humour, since that you will not condescend to speak of that which agrees with mine. Let us end these argu-

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ments concerning the *Seneses* with this filthy talk, who value a Civet-box much more then they do a bottle of sweet washing Water. Let us proceed to the Ladies urine, because that will please your humour; wherefore it behooves you to know that our discourse at the beginning concerning the Nephews was not amiss, since that all proceedings arise from them, they holding as it were the keys of the Whoredom of *Rome*.

Mar. Nay, rather of Sodome, you would say, if I mistake not; for they will not enter any but certain straight gates, which are more suitable to the Palace of the *Vatican*, and that is the reason so many *Gennets* are found at Court, and so few Nephews in the Bawdy-house; The lordly Nephews fancying those viands that are exchanged for Ecclesiastical Benefices, not such drinks as are purchas'd with the expence of ready money. The Popes Nephews are not such *Mammalukes*, to spend their money in going to a Whore, with the danger of losing that neutrality which they ought to maintain with Princes Crowns, shewing themselves too much interessed with the French party; it being now adays a common thing in *Rome*, that

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he that exerciseth himself with the Roman Curtezans, though he be a Spaniard by birth, and an Italian by practice; notwithstanding all this, he becomes a French man both in blood and constitution, in a small time.

Pas. That policy of neutrality the Nephews sufficiently observe, because they impose Taxes upon the Whores, forcing them to pay even for the very confession of their own sins; and with the filthy gain they draw from thence, they make Seminaries of Ingles; and that which is more to be admir'd is, that they give the people to understand this is done out of a meer act of charity; as if it were a pious thing to leave the high way of Christianity, and follow the Spherical way of the Turk. Some persons believe, that is, such as are more curious in the observation of the experience of things, that this custom was brought into *Rome*, together with the Nephewship; yet however, 'tis reported, that it never had such a vogue before, as it had when the *Jesuites* had the command of the *Vatican*; which is the reason that now the poor Whores are weary of their very lives, to see the bread taken out of their mouths, and have a custom introduc'd, to

eat no other bread but what is made of corn grinded in a Wind-mill, slighting the flower that is made in a Water-mill as an inconsiderable thing; they are resolv'd with themselves to make use of the opportunity, whilst the Chair is vacant, to promote their own advantage, and endeavour to introduce a custom of choosing a Pope after their own mode, and to their own fancy.

Mar. I have now understood many particulars in this business; which tend to no other end but to stir up a desire in me of knowing every the smallest punctilio; so that you by acquainting me with what you know, and I you with what I apprehend, we shall mutually satisfie one another by our arguing, for the future upon those matters which deserve most to be published, as we think convenient.

Pasq. The subject in truth is very proper to raise an argument; it being a novelty, and never heretofore heard of, that the Whores do pretend to have a share in the Election of the Pope; and that which increaseth the wonder is, that their pretenses are not so vain and airy, as they seem to be, for they appear to me to be grounded upon the solid basis of reason.

Mar. O, I can by no means entertain this

this in my thoughts; I ever took all that to be a kind of Curtezan-like liberty, and a thing rather ridiculous then substantial: And indeed to speak rationally what (a Devil) have the Curtezans to do with the Election of the Pope?

Pas. And to answer you in reason, what (a Devil) hath the Pope to do to draw so much money from the Whores, for the maintainance of his Nephews pride? To oblige the Whores to give great store of contribution-money, to force them to pay so many Gabels and Taxes, this is nothing else but a permission for them to sin after their own mode, to sell their own flesh at cheaper rates, then that which is vended at the Shambles, and to leave no stone unturn'd, to make even those great ravenous birds of prey, the Friars to be taken by the lime-twigs, and when they are once catch't, they leave all their feathers behind them, and some of them break their necks by struggling to get their liberty. Now this Theologian will say, that is no less sin to grant the Whores the power of choosing the Pope, then the Pope liberty to oblige the Whores to play the Whores, to pay off those Taxes which the Nephews impose upon their way of Livelyhood?

The reason which mov'd the Whores to such pretences are many. First, the Curtezans say, why shall not we choose that Pope, that must be maintain'd by us? Why should not we pay money to one that is elected to please anothers humour? Why should others set up a Pope, and we empty our own purses to fill his coffers? We do not refuse the payment of those contributions that are laid upon us, but very well may we deny him to be our Pope, who is not ours.

Mar. If they are furnished with no better reasons then these, they will never bring their pretended design of having power to elect a Pope, to a period.

Pas. These are in a manner inconsiderable, they have a far greater number; but the business is this, in *Rome* it is not reason, but the interests of those that are the most powerful, that prevail in the Popes Election. Wherefore if it were granted, that the Whores should be admitted into the Conclave, and have a free vote as well as the Cardinals, in the creation of the Pope; they would do no good, because the Ingles, who are more esteem'd, would procure all the votes in favour of them, and so would set up a Pope according

ding to their own fancy, in despight of all the Whores, not in *Rome* only, but the whole world.

Mar. Don't you know that the sin of Sodomie makes not such an noise in the world as that of Wenching? which is the reason that the most conscientious Prelats, and those Cardinals, that are the nearest protenders to the Papacy, turn away their face when they spy a pretty little poor Whore go to Mass, or a most excellent Curtezan to ride for her recreation in some Ambassadours Coach, as if they saw the devil with his horns, crossing themselves often times with the left hand, and yet afterwards take a pride in spending whole dayes, and the greater part of the night in their Chamber, with some little Sodomitical Boy or filthy Ingle: And what is the reason? Because that as soon as the Whores of *Rome* do but once touch the Pontifical Glove of any Prelat, they grow so proud, that the Roman Lords can scarce have the honour to touch their Toe: and so much the worse if it be a Cardinal; then they go about to every Bawdy-house proudly mounted on their Chioapins, boasting that they serv'd as a Mare to his most illustrious Lordship, and as an Hack-

ney to his Eminencie: For in truth it is the nature of a Whore to discover all she does; and the Boy's to keep secret whatever is done to him; therefore, the Prelates and Cardinals to preserve the reputation of the Purple and Episcopal Robe, think it well done to slight the Ladies, that they may avoid all occasion of scandal to Christians, and spend their time with Sodomitical Boy's, with whose friendship being a long time acquainted, serves for a use of edification to the Court; now the major part of the Courtiers lick their fingers ends, and take no notice of it.

Pas. If they would be content, the one with the Bull-calf, the other with the Cow, the thing would be more tolerable; but in *Rome* they steer another course, whilst they that diet themselves with the ordinary food of the Bull-calf, do not altogether refrain from taking some small morsels of the Cow, which serves as sauce the better to sharpen the appetite to have their belly full of bulling; and they who feed ordinarily on the Cows flesh, will for all that, like women with child, sometimes satisfie their longing, that the *Infant* in the womb may have no mark of the *Bull-calf*.

'Tis true, that these devout Arseworms, do like

like him, that said the Liver was not flesh; wherefore he did eat flesh on the *Thursday*, liver on the *Friday*, without any scruple of conscience. The Heretick's spend the leisure time of the day in murmuring at the Courts proceedings in this business; and there are thousands who have been just upon the point of forsaking heresie, and becoming good Catholicks, that afterwards were diverted from those holy thoughts, by seeing Bull-beef sold, as it were in a market among the Roman Prelats; and in truth that kind of victuals is had in so high esteem at *Rome*, that even the greatest Courtiers call it, *the Cardinals bit*; which is no other then a hellish kind of food that deserves to be burnt in the fire, and reduc'd to ashes, that so by this means it may be absolutely forgotten. Nature hath distributed things according to natural order, so that the destroying that order is no other then to bid a Turd in Natures teeth, and consequently to transform ones self into an animate beast. In sum, the sin of Sodomie is a contagious vice that hath infected the Roman Court; insomuch that all *Christendom* resents it, because the examples of Superiours are imitated by Inferiors; and it is a common maxim, the head

being once corrupted, all the members are likewise. To redress these disorders, it is necessary we should introduce the Custom of permitting Curtezans to make choise of the Pope; because if they should once get a Pope of their own side, they would methodically lay down those necessary rules that are for the good government of humane frailty, and all those Pages, and little Pages, Abbats, and little Abbats, Lords, and little Lords, whose will is their law, Prelats, and little Prelats, Cardinals, and little Cardinals, Popes, and little Popes, would be banished the Court: It being a thing confirm'd by long experience, that they which bear the Base in the Chamber, can also carry the Treble in Councils, Congregations and Consistories. The golden age would be again returned in *Rome*, if the gold could be procur'd out of the hands of those Youths that profane it, and left to the disposal of those good Curtezans, who supply the necessities of the Apostolick Chamber, and who voluntarily contribute to the management of the Christian war against the Turk. Who will not say, that it is more convenient to give the Papacy to these Ladies that give to the Pope, rather than to those

Ingles

Ingles that spoil both Pope and Popedom. Two things make the desire to see the Custom of choosing a Pope by the Curtezans in their Conclave introduced. First, to take away that filthy stench out of the nostrils of those strangers that go to *Rome*, and cannot endure to see so many Ingles in the habit of Clergy-men, with their Cod-piece points untied in every corner of the City, and such a number of Clergy-men that smell so rankly of Sodomie. The second is, that we may not see so much ordure made into Comfits, with most precious sweat of the most eminent offices of the Church: Since that the now most sacred Dignities instituted to serve for ornament, to the Ecclesiastical Order, serve for Sugar to make Confections withal: Now that I have said it once, there needs no further repetition. All these things will be redress'd, if the Curtezans can but at any time get the possession of the *Vatican*: These, these are they that must redress this evil; that is, become natural to the Court, scandalous to Hereticks, dreadful to Catholicks, and terrible to the whole world. These, these must necessarily regain the Prelats their reputation, the Cardinals their liberty, the *Vatican* its honour, and

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the City her ornament: These, these are the persons that will remove that scandal that is all up and down the world; by chasing away all those Commanders from the Court that are too haughty in their government, the reward of their obedience to the Nephewship with too low a genuflection: These, these are they that will root out of the earth that common belief that is generally held of *Rome*, and will make it appear that the Pope keeps his Chair in a Christian *Rome*, and not a Turkish *Sodom*.

Mar. I am also sometimes yet of that perswasion, having made no mean reflections on a matter of so great importance; but since that, persons of mature judgement have put me out of these thoughts; for to acquaint you with things as they are, or at least as they ought to be, if at any time our little Whores and Wenches should gain the command of the *Vatican*, they would play the Devil, nay, do worse, with their fond impertient discourses, their Loves and Lovers, and would study a hundred subtilties and stratagems to entertain the Court sometimes in one House, sometimes in another, at Fasts, Recreations, and with Musick, and keeping an open

House,

House, would treat them with all sorts of viands, whether boil'd or rosted, besides, being persons naturally minding their own Interests, they would even deprive the Pope of his Robes, and the Cardinals of their Purple, to furnish their own Chambers with Tapestry; to the end, that that reddish colour might incite him the more to suffer the martyrdom of turning his back, who loves not to see the face.

Pas. Would to God that it would once come to pass that the Pope should have his Robes token off his shoulders, and the Cardinals the Purple off their backs; because then the people would in some measure find a way to be comforted, seeing those Governours that describe them, disrobed by others; for the Curtezans will never be able by their caressing the Pope, to deprive him of the thousandth part of what he by violence robs the people. To believe that the Concubines, can, by their joynt interests, bring more damage to the publick Treasury, then those thousands of Boys do, that suck the blood of the *Vatican*, is but an erroneous faith; because there is no comparison to be made between the damage that is done to the Court by the Ladies, who for the most part have

their

their eyes looking up towards Heaven, and those silly Boys, who, like the seed of the Devil, incline themselves always to kiss the Earth; the consideration of the number of them is sufficient to prove this; the number of the Sodomitical Boys in the Court exceeding infinitly that of the Whores, whence we may easily gather that larger expences are requisite to the maintaining a greater, then a smaller number. But if we pry into the business more narrowly, the reason will be found on the Curtezans side. First, a few yards of slight silk, cloth of Gold or Silver, will serve to accoustre these Ladies; but to cover the nakedness of the bare Buttocks of so many Ingles, there must be somewhat else besides a few yards of Cloth of Gold or Silk; there is a necessity to take away Abacies from the Datary, Offices from the Court, and Curatiships from the City, to cloath such a crew of rascally fellows; and yet these cursed Citizens of the Sodomitical Brothel House are not satisfied with ready money and cloaths, but will have annual Revenues, and Benefices to them and their Heirs forever, they judging their profession to be as to the estimate invaluable; and by this means those Prelats that

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have planted a thousand good works in Heaven come to be depriv'd of their offices and Dignities, to invest these bare-breech't dogs with them, who never did any thing in their lives, but plant Coleworts in Earth that was never dig'd up. O how much better would it be to leave the Papacy to the discretion of these Ladies that are content with little, than to the licentiousness of those Younglings that grasp at all. Come what will of it, we should never be sensible of so many cryes of the People, tears of the Prelats, and such universal scandals. The Hereticks, who punish with burning that nefandous wickedness that is so sweet in *Rome*, and the lustful and carnal copulation with women; with the whip, imprisonment, and sometimes with the loss of life: If they were to make choice of a Pope, I am confident they would sooner elect a Stranger than a Sodomite; and I believe there is none but the Devil, that would rather have a Sodomite than a Whoremonger. However I will believe the Popes to be chast, their reins tyed up, and free from all carnal pollution; but what doth all this signifie, if they suffer Brothel-Houses to be in the Court, that for the most part go mask't under the names of Semi-

naries?

naries? How can the Hereticks, nay, the very Catholicks themſelves, imagine that Pope chaſt, that receives great ſums from Bawdy-houſe Contributions? How can they think him to be innocent, if he hath ſuch daily commerce with ſin? How is it poſſible he ſhould be worſhipped as a Saint, if he permits all manner of vices to be uncheck't and unpuniſhed throughout the City, worſe then the Devil himſelf would do? How can he be able to free himſelf from thoſe accuſations that he is taxed with by the faithful, *viz.* that he keeps off the deſerving, and calls thoſe that are moſt ignorant to the Court, that he exhauſteth the puplick Treaſury of the Church, and diſpoſeth of Eccleſiaſtical Dignities to private perſons; when the proofs are daily apparent? There are no other perſons found going up and down the ſtairs of the *Vatican*, but old Sodomitical Boys, ſome of them go to receive the reward of their Sodomitical Sacrifice offered to the Devil for many years; and others coming thither laden with gratuities receiv'd for their great ſervices done to thoſe that take a pride to have their ſtanding-chamber in the Arſehole of *Rome*. What infamous cuſtom reigns there now in *Rome*;

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which hath the paternal benediction of his Holineſs? This little Lord, becauſe he hath carried an Abbot on his back, pretends that an Abbacie of right belongs to him, and he obtains it; The other reverend Chamber-fellow no ſooner deſires a Biſhoprick, but it is granted, becauſe he was Mule to a Prelat; and many of them think they deſerve a Cardinals Cap, which they obtain before they demand it; becauſe the acts of humility in thoſe young men in the preſence of the Cardinals, is in *Rome* rewarded with the Purple: as if the Cardinals Hat were made to cover their heads that bow down to the very ground; to the end that the bowing down of the head having raiſ'd the back parts, the head ought alſo to be raiſ'd for the bowing of the back-parts. The Pope is the cauſe of all this, becauſe he does not, or ſeems not to take notice of it.

Mar. You run impertinently from one thing to another, Dear Brother: What need we talk of the Pope if he be dead? We are met here to diſcourſe of the Election of the new Pope; therefore there is no neceſſity for us to give our judgement of the faults of the dead, nor of thoſe that ſhall live, which we know not out of what

place

place they will come, I had almost said are born.

Mar. Methinks you seem to betray your simplicity. The Pope never dyes, he lives alwaies in spight of the Devil, though he should destroy one every day. The men only dye that carry a resemblance of the Pope, and that have the Popedom at their disposal during life; leaving every thing to his succession when he dies.

Mar. If it be so, then we must unsay all that was spoken a little before, that many Popes are damned by their Nephews. How can this be, that they can live alwaies, and yet go to Hell?

Put. If you could not understand me, I cannot help that, if you did not apprehend my meaning, that was no fault of mine. I do not mean that the Popes are damn'd; on the contrary, I believe this as an undoubted article of my Faith, that whilst they are Popes, they can by no means go to Hell; because the Popedom makes the Popes Popes, and that is a thing that is alwaies left as an Inheritance to the Church, a torment to *Rome*, an affliction to the People, and for the mortification of the Hereticks. Yet those persons who have had the Papacy, which hath been alwaies supposed

supposed by certain persons, may be damn'd, and do damn themselves. For example; A Porter carrying a Bale of Silk, falls down dead under his burthen; yet this doth not make the propriety of him to whom it belongs, to dye also with him; but there is soon found some other person who takes it up and carries it to the Owner; and although the Porter should go to the Devil, the Bale of Silk would not be also condemn'd to go thither. Now those that have been Popes, and govern'd amiss, are damn'd; but the Papacy is not. *verbi gratia*: I believe *Alexander* the Seventh, who was a Pope (I bring this in only as an example) is gone to Hell, not the Papacy that was govern'd by him: And therefore the Romans that understand the nature & the usages of those persons that are call'd to the Papacy better then others, can distinguish, as to their humane actions, those Popes that are say'd, and those that are damn'd; for the Tree is known by his fruit.

Mar. This is a doctrine in the Gospel, *Ex fructibus eorum cognoscetis eos*, You shall know them by their fruit: But the Popes are exempted from all this, because they are not subject to the Rules contained in the Gospel; they having a faculty which Theo-

gians have given them, to create Gospels according to their own humour, and to frame Rules to their own fancy, jesting at the supream authority that is found written; it being enough for them to cause that to be written which agrees better with their own temper.

Pas. That which you say is certainly true; but yet they know very well, they have not so great authority as is allowed them; and you have a testimony of it in *Leo* the Tenth, who discoursing one day with one of his intimate and very familiar Theologians; concerning the doctrine of *Luther*, contrary to the power of the Pope, and the Divine informing him, that *Luther* among those opinions that he dispersed abroad, one was, that he did every where deny, and instruct every one; that it was not true, that the Pope had the Keys both of Heaven and Hell in his possession. Good *Leo*, making a jeast of it, answered the Divine: *No matter for that, let him prate what he will, he shall not deprive us of the Keys of the Datary, we will try who shall be best able, either he to take away the Keys of Heaven that are invisible, or we to preserve those of our Treasure, which are palpable.* From hence may be gathered, that the Popes do

not

not aim so much at heavenly as earthly things; wherefore they know very well, that they are in as much danger of going to Hell as other men; and as a testimony that they fear it, observe this, that they confess almost every day the sins that they commit. Now if they themselves are dubious of it, why may not the Romans also doubt of the salvation of the Popes? To conclude this point, the Popedom still continues in the world, and they fall into the precipice that have been bad Ministers; and here to avoid all scruples, where we say that such a Pope is gone to Hell, we mean the Person, not the Dignity, the Minister, not the Ministry; and if I my self should hear any one say, that the Papacy is gone to Hell, I would give him the lye, if the Devil himself were present; for he that will intermeddle and deliver such opinions, must understand how to make distinctions in due form, and separate the Popedom from the Pope, leaving the Papacy in *Rome*, and sending the Pope from thence to Hell.

Mar. This distinction of yours pleaseth me; and it would do very well to acquaint these Pious-stinkards therewith, who believe they lose both soul and body, if they do

do but lend an ear to any ſimple diſcourſe againſt the Popes perſon.

Paſ. Theſe perſons that ſeem ſo conſcientious, are all Prieſts Sons and Friars Baſtards; it being their nature to be ſcrupulous, and ſuch you muſt imagine them to be; but men of ſtaid judgment, both in publick and private, make themſelves very merry with theſe Mock-Saints, and indeed who will be ſo fooliſh as to believe that that Pope can be ſav'd, who tolerates, or ſhuts his eyes againſt, as we may ſay, or to ſpeak more truly, commands Simony, Sodomy, Larceny, and ſo many cheats as his Nephews put in practiſe, and with the Nephews the whole Court.

Mar. But prethee let us return to our *Gloria Patri*, and leave theſe Nephews, in the Devils name, if you will.

Paſ. The Pope and his Nephews are things link't together, that it is impoſſible to treat of the one without the other.

Mar. For my part I believe, that to redreſs all theſe diſorders it were neceſſary to deprive the Cardinals of the power of electing the Pope, and make the Popedom Hereditary, as many other Dominions are, which are far better govern'd; becauſe if it be left in the power, and at the diſpoſal

of

of theſe Cardinals, the Nephews will alwaies tyrannize over *Rome* and the Papacy; It being impoſſible to find a Pope among the Cardinals without Nephews, and Nephews without Boys: If now the Whores have the liberty of Election, Whoredom would become inſolent as Sodomy, becauſe they would make the whole *Vatican* whoriſhly inclin'd; beſides that, the Ladies of greateſt quality would pretend to have a ſhare with the Whores, to have the honour of coming to the *Vatican* when they pleaſe; and it is moſt certain, that they will never condeſcend to this, that they muſt kiſs the Popes Toe, and the Whores receive the *Oſculum Pacis*, from the Popes own Lips. All theſe diſtractions would be appeaſ'd, if we could once find out the way to make the Popedom Hereditary; which might be done by the Popes taking a Wife; and ſo neither the Ingles, nor Whotes would have any pretence to the *Vatican*; becauſe the Wife would lay Rats-bane in every corner, to poiſon (as they uſe to do Mice) the Whores and Sodomitical Boys, that eat up all the fat of the Church, and all the lard of the Court: But it were neceſſary to find a Woman that would wear the Breeches, and not ſcruple the giving her

Husband both boil'd and roſt meat; otherwiſe, both the pot and the pipkin would fly in pieces. If this cuſtom be but once brought in among us, Oh, what brave doings would there be! O the famous Nuptials that would be celebrated in ſuch a Marriage! Then after that would be the greater rejoycing, when the moſt holy Popeſs ſhould be delivered, and of a Popeling full of pontifical bleſſings, which ſhould drop into the very arms of the Pope. What joy would there be at Court? What rejoycing in the City? What feaſting all the world over? But all theſe joys would be nothing in compariſon of the ſolemn pomp that the moſt holy Father would make, to ſee young Popes of his bleſſed ſeed make the Popedom for ever Hereditary to his Family. I am perſwaded, if the City of *Rome* could once ſee a Pope with a Popeling in his arms, and careſs him with ſo great affection, it would comfort her, and ſweeten her afflictions. There would be neither little nor great, male nor female, but would run to the *Vatican* to ſee the little Pope kiſs the reverend beard of his Holineſs his Father. The Pope, as I conceit with my ſelf, would be almoſt diſtracted with joy, and hug the young

Pope

Pope in his boſom, and I am of opinion he would be alwaies ſaying, be thou happy, O my bleſſed ſweet heart, my gracious little Pope, my dear Popeling; kiſs thy Father that made thee a Son, hug that Pope that begot thee a young Pope; O my little Popeling, careſs him that gives thee a Popedom.

Paſ. Peradventure the Pope cannot do ſo much as you talk of, and in my judgement the Cardinals would do well to make you Pope by the name of *Marforio* the Firſt, and give you liberty to make choice of a *Marforia* at your own diſcretion, becauſe you underſtand ſo well how to make much of Children. It is moſt certain, that it would waſh away a great deal of that ſcandal that is in the world, and the Roman people would receive no ſmall advantage by allowing the Pope a Wife; becauſe all the Prieſts and Friars would follow his example, and marry likewiſe; and by this means many of thoſe that wear the Bulls feather now, would be without, ſeeing it is the natural quality of thoſe that want, to ſeek to be accommoadated by other mens goods. But yet however, this very act would have its ſhare of impediments, and the people would be alwaies,

more subject to grievances, if the Pope should now have a Wife; for, if at present the Popes prove so covetous, and the Clergy such base Rogues, now they have no Children, how would they behave themselves if they had, when nature her self would oblige them to enrich the issue that springs from their own loyns?

Mar. Do you believe that the Popes and Clergy-men are without Children? Figh, figh! those that are Nephews by name, are Children by nature, so that they could not act more wickedly than they have done already; but there might rather be some hope of a good end thereof; because that when mischief is arriv'd to its height, it must necessarily have a fall; it being very natural for those things that are unstable to descend when they can soar no higher.

Pas. The example of *Alexander* the Sixth ought to be alwaies fresh in your memory; he was one of those Popes you men'ion'd; being a married Priest, Bishop, Cardinal and Pope; it being the common discourse now that he married *Vanoccia Romana*, which had been his Concubine a long time, in a private Chamber, and in the presence of a Parochian Priest, his great

great friend and Confessor. That thereupon suddainly gaining the papal Chair, he brought her into the *Vatican*; keeping her not as a Concubine, but as a Wife; and the Children that he had were not at all treated by him as Bastards, but as Legitimate; he having also attempted to make the Popedom Hereditary to his Family. There was no kind of sacriledge which he did not commit, no tyranny which he did not exercise, no barbarism which he did not act, no Simony, which he did not allow of, no Larceny which he was not guilty of. He disturb'd the publick peace of *Christendom*, rob'd the Church of her wealth, took away the sacred vessels from the Altar, sold the Ecclesiastical Dignities, let loose the reins to all manner of vice, and reduced *Rome* to the greatest miseries that were ever heard of, in so many sackings and destructions, which she was brought unto by the cruelty of her barbarous enemies: And what is the reason of all these infamous actions and cruelties? Ask *Alexander* himself, and he will tell you that his Issues that stood before his eye did spur him on thereunto; the sight of his Children did deprive him of his judgement, and transform'd him into a Devil.

Nor

Nor am I any waies offended at this, because in the last place *Alexander* was not wiser than *Solomon*, and yet he to please his sense, and satisfie his Ladies, offred incense to Idols! nor yet was he more innocent than *Adam* in the state of innocency, who did every way transgress the divine commands, to obey his Wife. Now if a Pope, that had no other than a Demy-wife, because he espoused her in private, did commit so much wickedness, and occasion'd *Christendom* to shed so many tears, which are not a little resented at this very day; what devillish thing would not the others do if they had intire Wives? Let us be content with this, that we have seen the lawful Children, or (if you please) the Bastards of *Alexander* the sixth, without wishing for worse fortune. If we had not seen the difference there is between the Papacy, when in the hands of the Nephews, and in the fingers of the Children, we might earnestly desire to have a married Pope; but undoubtedly the Church could not stand long, because the Popes would double their avarice, in the same measure as the Parents affection to Children is doubled in comparison of that to the Nephews. The business concerning the Romans

mans being thus judged at first sight, who are every day subject to fall out of the Frying-pan into the Fire; it seems that it were far better, and more to be desir'd, to die once well, than a hundred times ill.

Mar. By what I perceive, you would gain the better of it, and have the victory; but you cannot resolve with your self to ask the She-Secretary a copy of the sentence. You would have the Pope married, and yet it is not possible that you should let him marry; and you would wish him without a Wife, that you might give him a Wife according to your fancy. I for my part agree with the common opinion; let the Christians choose them a Pope that is a Batchelor, the Hereticks a married one, the Romans a Whore-monger, and the Courtiers a Sodomite; and there let every one stand to his own, without envying his companions; and this seems to me the best remedy of all; because if the Pope be a Batchelor, he will be too violent against those that are married; if married, he will treat the Sodomitical Boys very courtly, and if he be a Sodomite, he will despise both those that are single and married; but when every person hath a Pope according to his own desire

fire, he cannot complain of any of them: The single Pope conforming himself to those that are single persons; he that is married with those that are married, and so from hand to hand, every one following the Pope that is of his own temper.

Pas. By what you say, it were requisite to impapate the whole world, and fill the earth with Popes and Popelings.

Mar. Let us return to our subject; for I see that the Devil himself cannot make us leave off our discourse of the Pope, when we once enter upon it. Let us see a little what the Whores have done in their Conclave.

Pas. Even little or nothing, because there are far more differences among them, than among the Cardinals, who are so well skil'd in dissimulation and crafty dealings in their Conclaves; yet however 'tis true, that the Pope shall be chosen without the assistance of the Ladies.

Mar. How without the Ladies? what (a Devil) have the Ladies to do with the Whores? I am astonished to hear thy discourse; and I even this very morning was inform'd of I know not what in words, that happened in the Whores conclave, between the Princess of *Rossana* and *Brigidaccia* a Super-

per-annuated Whore, upon the account of *Odescalchi*.

Pas. You must understand that our Roman Dames do extreamly envy the Whores condition, because they are oblig'd to beg the advantage of admission from the common Whores. Dear *Marforio*, if you had been near this place, you had croſt your ſelf a hundred times; for in truth there was ſuch a horrid bawling, that the fire of *Mongibel* could not out noiſe. The Ladies did pretend that they had more reaſon to be at the Election of the Pope among the Cardinals, than the Whores ever had; and on the contrary the Whores did cry out, that the Election of the Pope did belong to them, and not to the Ladies.

Mar. But what were the Ladies pretences?

Pas. They were infinite, the Whores did affirm the Election of the Pope did belong to them, becauſe they had no ſmall party in the Colledge of Cardinals, which the Ladies did oppoſe, ſaying, that they were altogether Miſtreſſes of the affections of the Cardinals, who have left off their purple Robes, rather than they would give one ſingle diſtaſt to a ſingle Lady. To corroborate this aſſertion, the example of Cardinal

dinal *Camillo Panfilio* was insisted upon, who did not value the displeasure of the Pope his Uncle, and *Donna Olimpia* his Mother, to gratifie the Princess of *Rossano*, upon whom he had cast his eye; despising the Cap, Lordship, Church and *Vatican*, to marry this Lady whom he fancied. To this *Signora Nina Stagnarina*, in the behalf of all the Whores in the Assembly, as a person of good judgment, and able to advise how to preserve the reputation of the mystery of Whoredom, answered, and said, that even as one Swallow did not make a Summer, so the example of *Don Camillo* being but single, was not sufficient to strengthen the Ladies pretenses; wherefore, if they would carry away the palm, it was necessary that they produc'd more solid and pertinent reasons.

Mar. But tell me a little, before you proceed any further, how do the Ladies and the Whores agree among themselves as to precedency? How did they do to dispose of places in the Assembly?

Pas. In truth I know not all the particulars upon that subject; but I am very certain that these three points were insisted upon: First, Whether this noble concourse should be called the Assembly of Whores,

Whores, or of Ladies? Secondly, Whether the Whores ſhould have the ſame title as the Ladies? And thirdly, whether the Preſidents ſhould be choſen by the Ladies or the Whores? As to the firſt, there was no great debate about that, becauſe it was agreed they ſhould count both the one and the other, and ſhould conclude in favour of the greater number, that thereupon the Whores being found to be far more in number than the Ladies, it was concluded that it ſhould be called the Aſſembly of Whores, though the chiefeſt Ladies of the City were included among them. They could not agree ſo eaſily about the ſecond, the Ladies being altogether unwilling to give the Whores the title of Excellency; and on the other hand the Whores were reſolv'd to make no kind of difference in that place which was common both to the one and the other; but after long oppoſition, the Whores yielded the title of Excellency to the Ladies; concluding that the Ladies ſhould be cal'd *Moſt Excellent Whores*, and the others only by the name of *Lady Whores*. This ſecond point being agreed upon, they came to diſcourſe the third; which was that of electing the Preſidents, but the diſputes

diſputes were ſo great, and the differences ſo irreconcileable, that it was judg'd convenient to draw lots for it, which fell to the Whores, to the great regret of the Ladies, who could not without difficulty reſolve to be ſubject to a Whore for their Preſidenteſs.

Mar. It makes me in a extaſie, and ready to leap out of my skin. Then 'tis the ſame thing as the world goes now, to ſay Whore, or Lady?

Paſ. Don't wonder at that, Brother, becauſe, *Mundus ſemper fuit Mundus, quanquam nunquam mundus*: The world hath ever been a world, though it was never free from pollution, and cauſes have kept the ſame path in nature, though we have ſteer'd another courſe, ſo that we could not meet with that before, which we encounter now. The Ladies and Whores have almoſt ever been one and the ſame thing; and there never was any perſon known, unleſs it were ſome poor Peaſant, that did not underſtand that the title of Whore was included in that of My Lady; and if you never knew it before, underſtand it now, that you may free your ſelf from the imputation of an *Ignaro*; there being no other difference between them, but

this,

this, that the Lady is a private Whore, and the Whore a publick one. The best bits are for the Ladies, who no sooner spy out a piece of well shap't flesh, but they run upon it with more violence than a Mule upon his Provender: What thing else can you imagine makes so many Provincials and Generals, so many Priors and Guardians, so many Confessors and Converts, which frequent the Houses of so many Ladies in *Rome*, which cannot but bring scandal at least both to Maid and Men-servants? I would have you to know, that the Friars do not visit the Ladies to teach them to raise paste, but to instruct them how to clap a cap on their Husbands heads, not red, like the Cardinals, but of the Rook's colour, which is much more common than the Cardinals Cap is; because every one is allow'd as well Priest as Friar, Cardinal as Bishop, Citizen as Stranger, to bestow the Cap of the Rooks colour: But the Cardinals Cap, no person gives but the Pope himself, which is the reason it is not so common as the other. This, if I mistake not, made the Ladies pretend to the Election of the Pope, and they might rationally claim a right to the Popedom, who are already all Popesses.

Let right take place; why should the Pope enjoy the Popedom, who makes few Cardinals, and not the Ladies who create many? I do not understand how they can pretend to a jurisdiction above the Ladies, if they may not have the power of creating Cardinals granted them, as well as the others; who in effect may be called Popesses without a Pope.

Mar. I believe these Lady Popesses and no Popesses did reproach one another with many things in the Assembly.

Pas. They did cast so many reproaches one upon the other, that if *Marino* were alive, he would think it no hard task to furnish himself with invention to make a Poem of Whoredom like that of his *Adonis*. Among other things, whilst they did argue about the making a *Presidentess* of the Assembly, *Laura Ferraresse* being moved with, I know not what words spoken by a Lady, in disparagement of Whoredom in general, standing up, took up the Ladies words, with great arrogancie, saying, I expect, Ladies, that one of these dayes you should resolve to banish us the City, to the end that you solely might enjoy the Company of Citizens and Strangers; what strange kind of malice is that

gnaws

gnaws your mind? We have no prejudice for you, why have you so much for us? We leave you almost all the Cardinals, whom you enjoy at your pleasure; You have your share of Bishops too, as well as we, and possibly in a larger measure; for to us none resort now but mean people, who have no golden Chains, nor Crucifixes of Diamonds to bestow upon you. The Roman Princes are yours, and the Princes Ambassadours also; what then do you complain of? to what purpose is all this rashness and murmuring? This Assembly was brought together by us; and therefore the *Presidentess* ought to be of our choosing: Most excellent Ladies pray tell us, did we ever come into your Assemblies, which are almost without number, to make our pretenses to any thing?

Mar. Soft a little, what Assembly did that most Illustrious little Whore mean? The Ladies manage their business privately, and would sooner die with longing to eat raw flesh, than trust one another: And if they do confide in any one, they do it with specious pretenses, and make choise of such persons they have a power over. As for the rest they desire to be reputed chast: What Assembly then are these?

Pas. For my part I do not understand *Laura Ferrarese's* meaning; for to acquaint you with the business as 'tis, she is a person of such depth that the Devil himself cannot fathom her: However, she knowing this her natural perfection, alwaies endeavours to practise with persons that are most fit to dive into: Yet I conceit with my self, that she would hit them in the teeth with the Feasts, Balls & Plays, and such like Recreations, that use to be made at *Rome*, where the whole company of Ladies and Gentlemen meet together.

Mar. I do not believe that there can be any injury done in those places, the customs of the Countrey being sufficiently moderate; this might be alleaged indeed, if our Ladies were French, and not Italian; or they were in *France*, where all liberty imaginable is allow'd, and not in *Rome* which is the Mother of virtue.

Pasq. In sum, I never met with such another *Marforio* in the world as you are; you change your discourse when you please; make whom you will vertuous, marry in the morning and bury at night; and that which is of greater moment, you can feign your self ignorant, or wise, in time and place when you please. It seems you think I have committed a hainous crime, in

in calling the Balls, Feasts, and other recreative meetings, which are made in *Rome* for the diversion of Ladies, Whorish meetings; but I perhaps do not absolutely believe all that you your self say to be true. Remove from you, I beseech you, so false a persuasion, and if you please change your mind, by disabusing your self with those prejudices that perswade you, that the French are greater Libertines, than the Roman Ladies. Know, that the liberty which you say is used in *France*, is civility in *Italy*, & the civility of *Italy* is a licentiousness in *France*; where there are not found so many Popes fit to creat Cardinals as in *Rome*, that is, of such as wear *Ashcolours* Livery. The French Ladies are not so foolish as the Italian, for they divert themselves with Promenades and constant visiting one another at their own Houses; sometimes they take occasion to go to a newly wedded Bride, sometimes a Lady with Child, and sometimes a sick person, or other Gentlewoman; and thus they leave the Friars in their Cloysters, the Bishops in their Bishopricks, and the Priests in their Cures. Whereas the Roman Dames whilst the French are walking for recreation, they are shut up in the Chamber of some House, with a crafty preaching Friar, who teach-

eth her the transubstantiation of persons, or transfiguration of occult causes. Those beasts that are most closely kept up in the Den are the most savage and cruel, and they never go forth but to seek after a prey. The French Ladies are reclaim'd Beasts, and the Italians Savage, and therefore you had more need stand in fear of the Savage Italian, than the Tam'd French Lady: when the Roman Lady goes out of the hole of her Chamber, you may be sure that she looks after some prey, that she may gnaw upon in her den; and on the Contrary, the French that lives plentifully, hath no need to provide for other food. If you had ever been in *France*, and observ'd with what accustomed sincerity, and civility of manners, the Ladies converse with Gentlemen, who make use of their liberty civilly, your would be of opinion that our Ladies are Arch whores to them. But in *Rome*, you may easily perceive, that the Ladies go to Balls with no other design, but to make some hobest man out of his wits: Not to Plays, but to steal away the heart of some poor Gentleman. What glances of the eyes? What gestures? What gentle brushes in passing by? What sighs? What biting of the fingers? What treading

ing on the Toe? What counterfeit smiles are there seen at Plays, Feasts, Balls, and Comedies, between Ladies and Gentlemen? And to what other end is this, but to manifest that all the publick meetings of Ladies are but an Assembly of Whores? But this is nothing, if they would be satisfied with such kind of meetings: but the incivility of our Ladies rests not here; they are not content to Court wantonly at such a Bride's Ball, or such a Cardinals Comedy, but they give themselves up to profane the very Churches themselves, to the great scandal of faithful, pious and devout Christians, and wicked and perverse Hereticks, where they make it lawful to fix their eyes wantonly upon their Lovers, and oftentimes to contrive with their Hectors the way how they shall procure a nights lodging. And this I believe that *la Feraresse* did mean, and not without reason; because it is certain that there is far more mischief done in one Assembly of Ladies, than a hundred meetings of Whores, these being Whores in the House, and Ladies in the Church; whereas the Ladies (with reverence be it spoken to those private Actoresses) are Whores every where. Truly the Ladies do deserve

the title of moſt Excellent Whores, becauſe they have the right of *primogeniture*, to that occupation, of the Whores themſelves. The Lady *Nina della Canuccie*, that now and then plays the tame beaſt, and ſometimes the ſavage, defended this point with the higheſt applauſe for the credit of the Whores, that could be, in preſence of four Ladies and more of the chiefeſt of them; and that which is the greateſt wonder, when flying out into paſſion, ſhe ſeems as if ſhe would only tickle their ears, but ſhe toucht them to the quick. Yes, moſt Excellent Ladies, (ſaid ſhe) you do in all things deſerve the precedency of us poor Whores who are born to gather up the crums that fall from your Ladiſhips table? And reaſon good too, for we are but ſmall Whores, whereas your Excellencies are the greateſt Whores in the World!

Mar. But what did that great foul beaſt *Nina* intend by her gathering up the crums that fell from the Ladies Table?

Paſ. I am not fully inform'd of that; the other night, having an opportunity, which neceſſity forced me, and of viſiting the Lady *Nina* to ſpeak with a certain Gentleman, who co-habits with her al-

waies

waies, and ſerves to ſatisfie her corporal wants; though ſome thinks he is a man that minds his ſouls health; I came in juſt as they had entred upon the diſcourſe of the Ladies; wherefore I intreated them not to wave it, and ſo they proceeded in their good arguments; this moſt illuſtrious Gentleman commending her extreamly for that ingenious conceit, which ſhe found out in the Aſſembly to overcome the Ladies; meaning that concerning the Table, which you had a deſire to know; and ſhe ſeeing her dear Gallant ready with an open mouth to receive hr words, it did the more inflame her to ſpeak, giving him a thouſand reaſons for that matter, and if by chance ſhe was deficient in any thing, the Gentleman, who had reſided in the Houſes of more then four Ladies beſides, did come in to her aſſiſtance, by rendring his own reaſons. The whole ſubſtance of the diſcourſe conſiſted in this, that no men followed the Whores, but ſuch as by chance had very ill fortune with the Ladies, or elſe ſuch who could not ſatisfie their hunger by taſting all ſorts of food, by reaſon of the jealouſie of their Husbands.

Mar.

Mar. O, Now I understand your meaning, and if it be so, the Ladies deserve the Seniority in Whoredom. But do you believe it to be so?

Pas. Yes, I do believe it, and he that doth not never saw woman. It is the nature of man to do that which is forbidden; whence it proceeds, that the greater the privation is, the more is the will inflam'd to obtain the desire. And indeed we see how that daily Husbands murder their Wives, and Wives run away from their Husbands. And what's the reason of this? Because all Laws and Honour are slighted, Ladies are daily stimulated on to seek after those men that are defended copulating with them; and the men those Ladies, that they should let alone. In sum, it is certainly true, that the Devil instigates us always to commit the most dangerous and great evils; so that men being overcome by such temptations, do besiege the Fortress of the Ladies Chastity, assault the Virginity of young Damsels, and play the madman more than the devil himself; nay worse, to violate the chastity of married Women and Widows, nay, of the very Nuns themselves, who are (to avoid those incivilities) purposely shut up under lock and

and key, and live under the severe laws of a Cloyster: To go a whoring is natural, and therefore the Devil permits nature to steer her own course, and he moves on to the acting of things prohibited: And therefore we are bound to believe, that men now adaies go to Whores, when they find they cannot attain to that, to which they are most prompted; hence we may argue with reason, that the Whores have but little advantage of the Ladies.

Mar. I am apt to believe all you say, and am oblig'd to you for your acquainting me with those things that were before unknown to me. But if you will prayfully satisfie me in some particulars as to those Cardinals that were in this so famous Assembly in nomination for the Popedom.

Pas. The actions of most were survey'd one after another: The Ladies sometimes proposing one, and the Whores another. Their propositions the Ladies did beforehand strive to deny with pregnant reasons; to the end they might bring it to pass, that they should propose one according to their own fancy; but they had no sooner propos'd it, but the Whores oppos'd them.

Mar. I should have propounded something that might have been acceptable, that I might have heard their discourse thereupon; but know you not whether there was any thing mention'd the of Barbarini.

Pas. Above all; and to what purpose had this Assembly met, without mentioning those Cardinals who are in greatest estimation at Court? They made long reflections upon their persons; and produc'd so many reasons, that it is impossible to repeat them.

Mar. But were the propositions made by the Ladies or Whores, or else in general by the one and the other?

Pas. *Francis* was propos'd by all unanimously, and as unanimously and absolutely excluded by them, they judging it inconvenient to admit him to the Papacy, who vitifies the Sex, and goes for a Virgin. He being excluded, the Ladies propos'd the Cardinal *Antonio*, in favour of whom all the Whores also of the Assembly did concur; so that he was look't upon by them all as a Pope: But this vogue did not last long; for the Ladies being jealous because the Whores did condescend to it with so much affection, began to be suspicious, that he did take the Whores part more

than

than theirs; that therefore he would ſum up together the greateſt things he ever did in his life, and they ſhould diſcourſe of that ſubject apart; and obſerve near hand the Curtezans proceedings, who ſtill cryed out, that this Lord ſhould be made Pope, who for ſo many years had carried himſelf ſo affectionatly to the Sex. The Ladies thought fit to enumerate, as near as was poſſible, all the Ladies, with whom the Cardinal *Antonio* had been privately concern'd; and if the number of the Ladies ſhould exceed, that then he ſhould be admitted to the Papacy, otherwiſe, he ſhould be excluded. But a juſt account being made, it was found, that he had — twice as many Whores as Ladies; ſo without any more ado, they declar'd themſelves againſt it. The Curtezans on the other hand, underſtanding that he was excluded, were very forward with them in the defenſive part; ſaying, that they did deceive themſelves; for the account that they had given in had no ground; becauſe the number of Ladies, as well married perſons, and Virgins as Widows, with whom the Cardinal *Antonio* had kept company was innumeralbe; having had a deſign to the buſineſs, but not ſecreſie; ſo that

he

he was never very careful of that in his exercise with Whores, esteeming all this to be to his honour, and an effect of Nobility. Now the Ladies were almost resolv'd to condescend to his Election, when the Dutchess of —— arose up and said; let us for all this think of some other Lady Associats, because this were to cut our own throats. Let us have a care of making one Pope, who hath been more zealous to defend a filthy deformed Slut, than to protect those Ladies that were the greatest Favorites. Let us remember what he did heretofore to my Lord *Palota*, for causing that infamous Strumpet *Cecca Buffona* to be whipt, who acted the domineering Cardinals, because she lay with the Cardinal *Antonio*, who then raigned. If we should make him Pope, all the Whores would be She-Cardinals, and we must go and beg protection from our enemies. This discourse did stir up the mind of the Curtezans the more to maintain the argument; and there had happened a mutiny, if the Presidentes had not moderated the violence of the Whores; saying, it may be we shall all be mistaken, therefore I judge it more fit to think of another subject. This Cardinal is now old, and old age in men brings them

them to repent of the ſins of their youth; that therefore I am apt no believe, that we can expect no other, than the affront of being baniſhed his preſence; it being the quality of old men to deſpiſe that which they have had the fruition of, and can no longer enjoy. And if withal he ſhould retain any remains of good will towards us, he would have no food, but ſuch as is fit to create him an appetite; ſo that one way or other, we ſhould loſe our time; and ſo much the more in regard that he had made many Ladies and Whores Cardinaleſſes, he would be gravel'd to create a Popeſs among, and may be he would make one that would be jealous of all. The Ladies of pleaſure being ſatisfied with this argument, they, together with the Ladies, excluded Cardinal *Antonio*, and declar'd him incapable of pretending to the Popedom.

Mar. And did they not mention Cardinal *Charles Barbarino* their Nephew, who is young, and in hopes of being Heir to his Uncles?

Paſ. There was ſome what ſaid of him, but the Ladies would not endure to hear it, by reaſon of the diſparagement he had done the female Sex, deſpiſing the Primogeniture, by not marrying; the Ladies

arguing

arguing from hence, that if he had denied a Princeſs, who was offered him in marriage, he would not be ſollicitous to ſeek one. The Whores ſaid neither good nor bad of him, becauſe they never had the honour of his converſation, but thereupon they agreed with the Ladies that had excluded him. The example of *Cecca Buffana*, who was cauſ'd to be whipt by *Palotta*, mentioned to the company of Ladies, made ſome impreſſion upon their ſpirits, and did penetrate the thoughts of all their Excellencies, who endeavoured, the *Barbarina* being excluded, to promote Cardinal *Palotta*, as one that abhorr'd the name of a Whore, having alwaies ſhewed a himſelf perſecutor of Whoredom, and never fail'd to protect the Ladies in and by all means whatſoever. Some of them ſaid they muſt have time to conſider of it well; for theſe were things that could not be done a ſecond time: And among the reſt one Lady of the Houſe of *Conti* argued thus: If we were aſſured that Cardinal *Palotta* would deal with all the Curtezans of *Rome*, as he did with *la Cecca*, we had good reaſon to endeavour his promotion; but who can aſſure us that he is really the ſame perſon, as he ſeems to be? Who knows, whether

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the whipping of *la Cecca* was done out of an earnest affection, or vain-glory: I am apt to think out of vain-glory, to let the City understand that he loved justice, without respect of persons; and by this way of proceeding to gain the love of the people; besides that, many are of opinion, that *la Cecca* had never been whip't, if she had not been Cardinal *Antonio*'s She-friend; in despight of whom, 'tis thonght *Palotta* prov'd so rigorous. It is the property of such kind of men, to declare themselves enemies to what they love: For my part I will not swear for his honesty, and I understand what I say; he is a man as well as other men are; and loves to keep company with rascally people, therefore he entertains himself in the morning with them, and at night with Friars, who in *Rome* are Hectors to certain of the vilest Whores; so that there is little hope there should be any great matters done for us. For all this the Ladies did still favour *Palotta*; the whipping of *la Cecca* being imprinted in their minds; though this was thrown in his dish by the Curtezans, that this *Palotta* having caus'd the Prelats Whores to be whipt, he should not have omitted the whipping the Popes Ladies also. It sufficeth to say, that the

Whores did manage their buſineſs ſo well, that they excluded him, forcing him to take a more dangerous leap than that he took in *Portugal* to ſave his life by jumping out of a window.

Mar. So it ſeems this Cardinal is neither of God, nor the Devil, and can neither ſatisfie the Whores, nor the Ladies.

Paſ. Perhaps; if he were made Pope, he would be of another mind, and would outwardly manifeſt what is found inwardly. His excluſion was the cauſe that they fell upon *Tapetto Ginetti*; but they no ſooner began to mention him, but he was excluded with a general conſent; the Ladies, by reaſon of his mean and baſe extract; and the Curtezans, becauſe of his Covetouſneſs. *Laura Maſſa* however did not fail to give her aſſiſtance, not becauſe ſhe was inclin'd to favour thoſe that were covetous; for ſhe lov'd prodigality in the exceſs far more, then moderated covetouſneſs, but to ſatisfie the Siſter-hood, that had ſome particular intereſt in ſome of *Ginetti's* Nephews; the reſt did altogether jear, at *Laura Maſſa* for her recommending him, hiſſing at her behind her back with very much ſcorn. *Ginetti* being quite out of hope of gaining the Chair, they began to muſter up their forces

for

for the Cardinals *Grimaldi* and *Urſini*, the Ladies extreamly deſiring their promotion; the others did not diſlike them; but ſaid, it would be no good policy to beſtow the Popedom upon frenchified Italians, who might frenchifie all *Italy*; ſo that they changed their minds; though very much againſt their inclination, to advance the benefit of their publick intereſt: for indeed there was not one Lady in the Aſſembly, but deſir'd either the one or the other of theſe two perſons for many reſpects; and particularly, for the hope they had to ſee the French liberty introduc'd in *Rome*; being that theſe Cardinals enjoy it, and make a very fine uſe of it. They came then to viſit the Spaniſh Subjects, naming them one by one; the Whores now reckoning up the virtues of the one, and the Ladies of the other. The Ladies were content the Whores ſhould make choice of one to pleaſe themſelves, provided he were a Spaniard; and the Whores made the Ladies the ſame proffer, the Arragonians only excepted, as a people that did never much affect *Rome*; yet neither the one nor the other could by any means find out a good Subject among ſo many Spaniolizers, to ſuit with the humour of the Aſſembly; but excluded them all for their damnable

pride, by which they made themselves odious to all the female Sex, who love to see men humble, as well riding as on foot; so they endeavoured to bring the other Italians upon the Stage.

Mar. Among these She Conclavists, were there not divers factions, as there us'd to be in the Conclave of Cardinals?

Pas. Not among the Ladies, but among the Whores there were, yet there was no great notice taken of it, because the Italian Faction was thrice as well furnish't as all the rest in number; however the Spanish Faction was grown somewhat numerous by the arrival of many sordid baggages newly come from *Spain*, with the Catholick Ambassadour: But as for the French Faction, it was very weak, they having but a few little Whores, who liv'd upon some leavings that did advance the old Italian Curtezans. The Princess *Colomia* did pretend at first, that she was capable of bringing in a party of Ladies, either French Ladies, Italianiz'd, or Italians frenchified; but the French Ladies Italianiz'd, would not agree with the Italian Ladies frenchified; and therefore the Princess, who did not know in her conscience whether she was Italian or French, being doubtful whether she

was

was born in *France*, or *Italy*; did not much care to ſhew her ſelf obſtinate in making a Faction, but followed the reſt, and aſſiſted them them in their Councils with her natural gentile humour.

Mar. This Princeſs has a good wit, and a ſweet flowing tongue, and deſerves to be half French and half Italian.

Paſ. But to come to our buſineſs; the female Conclaviſts being thus in a confuſion and in ſuſpence, not being able to find out a Pope to their ſatisfaction, having now ſifted the point concerning the Cardinals more exactly, did think to effect their buſineſs by promoting the Cardinal *Brancaccio*; for whom the two *Velletrane* ſpake, informing the Aſſembly with the quality of the perſon; ſaying, that this Lord being addicted to pleaſure, and to the ſatisfying of his own appetite; ever allowed of, and granted licences for Balls and Comedies, and continual Masks; which are the moſt convenient things to bring ſtore of men to his Apartment; he would not fail to make a continual Carneval, and make Lent ſhorter, which makes us for the moſt part eat up what we gain'd during the ſmall time that the Carneval laſts. But theſe are not all his good qualifications; there being

other

other conſiderations, that ſhould plead for his Election. If we ſhould make this man Pope, it will prove for the good of us all; becauſe he having an infinite number of Relations, the Houſe of *Brancaccio* (which you know very well) having ſuch numerous branches, he will bring little leſs than half the Kingdom to *Rome*; ſo that you gain advantage by them all. The Ladies ſmil'd at this propoſition, and anſwered in ſhort, that that vulgar Italian Proverb, which the Romans know by common experience to be true, was ſufficient to exclude *Brancaccio*, viz. The Neopolitans are large mouth'd, but cloſe fiſted. 'Tis very true indeed (the Whores ſaid) we had need of another kind of men then the Neapolitans are; it were more neceſſary for us to ſeek out a Poliſh or German Pope, that would bring hither along with him a great number of thoſe Mamalucks, that are open-handed and narrow mouth'd. *Adrianella*, who had no other deſign then the promotion of *Roſpiglioſi* her Confident, perceiving that the propoſing of a Pope who had many Relations was not ill-reſented by the Aſſembly, began thus to expreſs her ſelf: Moſt noble femal Companions, if the reaſons for a Pope with a numerous Family may

take

take place in this Conclave; certainly we ought not to quit Cardinal *Rospiglios*, who hath three parts of four of the Citizens of the City of *Pistoia*, the place of his Nativity to his Relations, who will all of them forsake their dwellings to come and live in *Rome*, and thus there will be no jealousie among us; because every Lady, and every Whore will have one of this Popes Nephews for her friend. Besides, he being a great lover of the Muses, he will grant us liberty to to make publick meetings according to our pleasure, and suffer those Geldings and Superiors that are of our opinion to come among us. Weigh this well in your minds, my most dear She-Companions, because these propositions are not to be buried in oblivion. *Adriana*'s proposal was well relish't by the conclave, the major part of the She-Conclavists being in a manner satisfied, so that they were about to make an immediat conclusion in favour of *Rospiglios*, but were forc't to leave off by reason of a great noise that began to be raisd without doors, by those Abbats, Prelats, and other of their Gallants, every one whereof staid in expectation of his Mistris to wait upon her home. The occasion of the noise was,

that

that having had a relation of the words of *Adrianella*; and understanding that now the Female-Conclavists would create *Rospiglioſi* Pope, who had ſo many Nephews and Grand-children, the Gallants grew jealous upon this, fearing they ſhould loſe what they had; ſince it is the property of the Popes Nephews to diſpoſſeſs thoſe that are in poſſeſſion, to put themſelves in poſſeſſion; for this reaſon they cried out that *Roſpiglioſi* might not be made Pope, he being burthened with ſo many friends. This rumor was ſo loud, that there was a neceſſity to adjourn the Aſſembly, and refer all things to another day. This is all I can acquaint you with at preſent.

Mar. I return you thanks, and will find out ſome other time to underſtnad the reſt.

FINIS.